

# REFORMED CHURCH MESSENGER

## Christmas

Christmas is a day of good wishes and of affectionate greetings. It gives us a new ideal in the life of Jesus Christ. It is the day of the kindly heart. It brings us visions of happiness which we would share with all people. Christmas is the measure of God's love to us, His children.

In Henry van Dyke's dream-story, "The Christmas Angel," a company of angels, just returned from various labors on earth, are seated on a hillside of blooming flowers. They talk of their earthly tasks, of the tangles and troubles, the wars and miseries seen among men and of the best way to get rid of these troubles and bring sorrow to an end. Michael, the tallest and most powerful of the angels, he of the deep voice and two-handed sword, says: "The earth is tormented with injustice. There is no cure for this evil but by the giving of greater force to the good hand. What the earth needs is more Power."

His fellow angel, Uriel, clearest in vision, with face glistening, whose garments cling and glow like flame, said: "Power corrupts itself and might cannot save. Men yield to evil because they do not understand its power. If there were more light in the world there would

be no more sorrow. What man needs is Wisdom."

The third angel to speak was Raphael, favorite messenger of God, with lineaments divine, so gloriously pictured by Milton. He said: "Too well I know that power corrupts itself and that knowledge cannot save. There is no cure for the evil that is in the world but by the giving of more Love to men. God's children can never find peace until they learn to love one another and to help one another."

Christmas is the day on which we all should be happy. We give gifts as tokens of our esteem and love, but it is possible for a gift to be made which has no love in it. One really need not make a gift in order to bring happiness to others. A pleasant word, a nod of recognition, a kindly deed to one who is worried or sad or unfortunate will make the recipient happy and will brighten the day for him who gives and him who receives. As Dr. van Dyke in this same little volume says: "The finest Christmas gift is not the one which costs the most money, but the one which carries the most love."

—William Mann Irvine, in "Mercersburg News."



## What Does Christmas Mean To You?

Just what does Christmas mean to you  
With its tree of streaming light,  
With its holly wreaths and garlands,  
With its gayeties so bright?

Does it mean the bore of choosing gifts,  
And relief when the buying is done?  
Or do you perhaps remember  
That greatest of gifts—God's Son?

Do you think of a dim, dark stable  
Where a woman was forced to rest?  
Of lantern light on the cattle—  
Of a Babe on a mother's breast?

A Babe who was laid in a manger,  
A Babe with a mission of love,  
Who was sent to bring "Peace, good-will" to  
men,  
As a gift from the Father above.

—Grace H. Poffenberger.

PHILADELPHIA, DECEMBER 22, 1927



## WHY PUPIL-CENTERED?

By Paul M. Limbert

(Continued from last week)

### The Pupil As a Person

To consider each pupil as an individual unit, distinct and independent, would not, however, be sufficient. This individual is growing up in a social environment. What he is depends largely upon the other persons who have been closely related to him since birth; what he is to become depends to a considerable degree upon the groups in which he will find his vital interests. This individual cannot be understood apart from his home, his school, his gang, his community. It is these social contacts which really make a human personality. A boy deserted in infancy by his parents and brought up in the jungle by wild animals might have some resemblance to a man, but he would not be truly human. A **person** is an individual in all his relationships. One is to a certain extent a part of all he has met. These relationships which develop personality include mother and father, brother and sister, playmates, schoolmates, teachers, groceryman and chauffeur. They include also God, and for a development of a truly abundant life the relationship to God is of paramount significance.

The pupil-centered procedure, therefore, if it is to be true to Christian principles and in accord with the best psychological knowledge, must recognize John and Mary, not only as individuals, but as members of society. The teacher who follows this approach must be deeply concerned about the home where the pupil spends most of his time, about the school he attends, the playground he frequents, the books that he reads, the work in which he engages. In no other way can she really understand the pupils nor meet their needs.

But there is a further implication. The pupil is to be recognized as a member, at least a potential member, of the Ideal Society, the Kingdom of God. All materials and programs of religious education may be tested by this criterion, "Is it useful in preparing the pupil for his place in bringing about the Kingdom of God?" If the pupil-centered viewpoint should mean that the teacher must cater wholly to the present interests of the pupil, it would indeed be inadequate; for the interests of the moment may be capricious and shallow. But if it implies that present interests shall be only the starting point for building more significant interests, and that one function of the teacher is to make the pupil aware of problems and needs of which he is not now conscious, then it is a worthy principle. To help take his place as a citizen of an ideal Christian democracy, with increasing rights and duties therein, is surely a fundamental aim of Christian education. In a recent article which discussed pupil-centered approach, through a printer's error, the term appeared as "public-centered." The printer was not far wrong in interpreting the true spirit of this newer principle.

### The Pupil As a Growing Person

There is one more element in the term "pupil-centered," which is perhaps, most important of all: the pupil is recognized as a **growing** person. In the first place, the possibilities of growth are given careful consideration. The old doctrine of the total depravity of the child is forever dismissed and the teacher accepts the judgment of Jesus, that human nature contains infinite capacities for development. Again, it is recognized that there are definite laws of growth. An effective teacher must follow, either consciously or unconsciously, the laws of the learning process. These laws of character-development are not so well known and clearly defined as the processes which govern the growth of plants or the movement of physical bodies, but

they are operating just as truly. Any one who wants to be a co-worker with God must work in harmony with the laws which have been ordained in human nature.

The pupil-centered procedure implies particularly that the educator must recognize stages of growth. Every parent knows how rapidly a child's interests and attitudes may change. When the boy is twelve his mother can scarcely persuade him to comb his hair. When he is fifteen she has difficulty in getting him away from the mirror. A story which appeals to a girl of six may be laughed out of court at ten. As a noted educational leader has said, "It is the teacher's business to know what powers are striving for utterance at a given period in the child's development, and what sorts of activity will bring these to helpful expression." There is no guarantee that if a teacher knows a pupil once, she knows him once for all. The development of personality is accompanied by frequent changes of attitude and interest, and those who prepare the programs of religious education must reckon with this important factor of growth.

Finally, recognition of the pupil as a growing person implies that many opportunities for self-direction will be afforded. If a child is really to grow in wisdom, as Jesus did, he must be trained to think and act without the dictation of others. Here is a fundamental issue: our program of religious education may either devise with the view of teaching pupils to obey orders implicitly, to accept the statements of the teacher or some other authority without question, to live according to some conventional code of conduct; or these programs may seek to train the pupils to think for themselves, to make decisions upon the basis of their own experience and the best experience of the race, to exercise initiative, to distinguish between the Christian and the un-Christian in the present social order. In the latter case, religious education is a glorious adventure

in which the pupils are in quest of the best in life and the teacher shares as a friendly guide and trusted counsellor.

### What Difference Does It Make?

The pupil-centered viewpoint in religious education may be summed up, thus: **Materials and organization are to be adapted to the capacities, interests, and needs of individuals in varying stages of personal development.** Under the impulse of this principle profound changes are being made in the teaching of religion. There was much of value in older methods of teaching, of course; and in many cases practice was far better than theory. Many teachers who have never heard of the "pupil-centered" slogan are adapting their programs to the needs of their pupils as individuals and growing persons. But often they are effective teachers in spite of the materials and lesson helps which they use, rather than because of them. And how much energy and consecrated Christian zeal is being expended in the Sunday School with little result as far as the development of character is concerned! The pupil-centered principle is revolutionizing curriculum material. A small number of courses based upon the newer method are being provided by independent publishing houses. The International Lesson Committee is preparing a whole series of programs on the pupil-centered basis. No fewer materials are being used, but far more resources are being made available. Teacher training procedures are being modified; for the technique of teaching under the newer approach must be quite different from that which was concerned chiefly with the transfer of information. The organization of class groups and of the Church School as a whole is being affected; for a new procedure demands changed organization. Above all, teachers are going about their work with new enthusiasm and fresh courage; for their primary aim now is not to teach lessons, but to touch lives. They are realizing the significance of this statement: "Your task as a teacher of Christ's religion, is to take these particular children by the hand and lead them on the adventure in worship and neighborliness which constitute the Christian life."

## TELL THE STORY TO ALL NATIONS

By John Franklin Bair

Hark, there comes a song from heaven!

Angel hosts are sweetly singing;  
To the people of all nations,  
Tidings of great joy they're bringing;

To our God on high be glory,  
Peace, good-will to ev'ry nation,  
Comes the song from shining angels,  
Tell it out to all creation.

It was long ago when happy  
Angels told that blessed story,  
How the Son of God, our Savior,  
Left His peaceful home, in glory,  
To come to the earth to suffer  
In our stead, upon Him bearing  
All our sins, and for all people  
Sweet redemption thus preparing.

We who know so well the story  
Of our Lord, once dead, now living,  
Shall we to benighted nations  
The glad news refrain from giving?  
No, let all the Christian people  
To such nations e'er keep singing,  
To your lands the Savior's coming,  
And is sweet salvation bringing.

Butler, Pa.

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## MINISTERIAL RELIEF

We have had members of two or three consistories who refuse to raise the quota of \$5 per member for our Sustentation Fund because some ministers may receive pensions who have inherited money or whose wives have money.

We have one minister who said: "My wife will take care of me and for that reason you must not expect me to do anything for this fund." He might have said, "My wife will take care of me and for that reason you may count on me to do all in my power for those ministers not so fortunate as I am." No comment is needed. He does not get a pension.

In regard to the officers who object to the pension because a minister's wife has money, you never heard them offer any objection to the soldier, the sailor, the railroad man or any other person given a pension for services rendered. The fact is that these wealthy preachers are largely imaginary beings and where they do exist we find them as a rule giving liberally to the support of all the work of the Church. These officers will first of all keep the pastor's salary below that of the skilled mechanic, the stenographer or the average business man. They know it will not compare with the salary of men in other professions and then they will follow that up by making it impossible for him to be made comfortable in his old age simply because here or there a minister's wife may have \$3,000 or \$4,000. The whole thing is so unreasonable, so selfish, narrow-minded and un-Christian, that we cannot

(Continued on page 23)



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## EDITORIAL

### THE STAR OF THE EAST

A philosopher writing in a recent issue of the *London Times* assures us that the story of the Magi's visit to Bethlehem is nothing more than a pleasing legend. Through childhood's years most of us were taught that the narrative was literal history and some of us are not certain that what we were taught was entirely amiss. Howbeit, the story so dear to human hearts is a true picture and parable of the manner in which men and women attain the satisfaction of their soul's sincere desire. The quest of spiritual truth is the experience of the individual, no less than in the experience of the race, is the story of men who find and follow a star.

The Star of Bethlehem is suggestive of the fact that the source of the ideal after which true men strive is never found in themselves. They do not create that ideal, and unaided they do not discover it. It is no child of reason nor is it the product of the imagination. It discloses itself above the things of earth and men must look up before they can discover it. Astrology and superstition are never far apart in the modern mind and no doubt the Magi shared the errors common to their calling. But the Magi possessed a most revealing and productive virtue—they were seekers after truth; they believed in truth, looked for it and expected to find it. And when the Star of promise and expectation shone forth above their heads, they perceived its significance and followed its leading. The conditions of spiritual discovery have never demanded less.

It is well to remember that the Magi were engaged in the work to which they had devoted their lives. While doing their duty they saw the Star, and unless men are faithful in performing the commonplace, yet never unworthy, tasks of earth, they will see no star in the heavens above them. This earth of ours is neither a prison nor a paradise; it is a proving-ground for the soul, and the reward is to the faithful and the true. Yet even for the faithful the star may be less bright and shining than they are wont to have it. Life is much beshadowed and earth-clouds hinder vision, but the true light is never totally hidden. The gleams, however faint, are sufficient for our joy and our leading.

That no day of life may lack romance,  
The spiritual stars rise nightly, shedding down  
A private beam into each several heart.

\* \* \* \* \*

Suns haste to set, that so remoter lights  
Beckon the wanderer to his vaster home.

Sorrow may smite and perplexity may haunt the true seeker, but so long as he remains faithful and maintains the upward look, he may be assured that the light still shines. It cannot fail. The conditions and the reward of spiritual discovery are constant and eternal. And the reward of the Magi is our reward today—the discovery of the character of God in the face of Jesus Christ. Following the star, we find Jesus; following Jesus, we find God. And where has the romance of the road and the reward of its end been so well expressed as in one of the agrapha attributed to Jesus by a third-century writer:

Jesus saith:

Let not him who seeketh cease from seeking until he  
has found;

And when he hath found, he shall be amazed;  
And when he hath been amazed, he shall reign;  
And when he hath reigned, he hath rest.

—H. D. MCKEEHAN.

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### THE WORLD'S DESIRE

The paramount desire of all civilized peoples at this time is undoubtedly for universal peace. It has found expression in Britain recently in some remarkable pronouncements. The weightiest passage in the Prince of Wales' world message broadcast on Armistice Day was this: "If we are to save ourselves, and those who come after us, from a renewal in an even more frightful form of all that we suffered in the Great War we must in every action, in our every-day conversation, even in our very thoughts, seek peace and ensue it." Field-Marshal Sir William Robertson, who was Chief of the Imperial General Staff 1915-18, declares that war has become a wholly detestable thing, with consequences almost, if not quite, as disastrous to the victors as to the vanquished, and that "those who urge the necessity of maintaining strong fighting forces are speaking worn-out platitudes." Lt.-Gen. Sir George MacMunn, formerly Commander-in-Chief of the British forces in Mesopotamia, denounces war as "horrible and damnable, like tubercle and cancer," and urges that every possible effort should be made to eradicate it. Another distinguished General, Sir Frederick Maurice (grandson of Frederick Dennison Maurice) is equally emphatic in condemnation of war and the war spirit. "None



of the peoples, of course, want war," remarks the New Statesman, yet "big Powers and little Powers are drilling and equipping their armies and fleets and air forces, each talking of the 'aggressive' designs of its neighbors and of its own urgent need of 'defence.'" When will the madness cease? On Armistice Day, pleading for the consummation of sacrifice by world peace, Dr. F. W. Norwood said the dead had waited nine years for the living to vindicate them. We built more and more memorials, and yet went on with preparations for the next war, which would make them superfluous. No war memorial would be complete until we could inscribe upon them all: "This marks the final sacrifice which ushered in the reign of justice." It is the universal testimony that this year Armistice Day was observed more solemnly and with a deeper realization of its spiritual significance than ever before. What is needed is that the dynamic of that feeling should go into the movement for world peace, and then surely there could be no more war. We must, as Mr. Lloyd George says, organize Peace as efficiently as we have organized War. In this spirit the wife of the British Prime Minister convened a meeting at their official residence, in support of the World Alliance for Promoting International Friendship through the Churches. One of a number of impressive utterances was a message, read by the Archbishop of Canterbury, from Archbishop Stephan, Metropolitan of Sofia, who wrote, "The World Alliance is gripping many supporters and admirers in Bulgaria. Many of the former sceptics are now saying, the idea of international friendship is not a Utopia but a living idea, which is slowly but surely ripening and will bring its fruits." The Archbishop added: "*If from childhood every Christian had been accustomed to think of himself first of all as a member of a world-wide body, the Christian Church, and of his particular nation as one of so many provinces of this greater whole, nationalism might have been restrained and wars avoided.*"

—ALBERT DAWSON.

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### "NOT AS OTHER MEN"

The majority of Americans may not be guilty of a smug Pharisaism, but assuredly a number of our responsible spokesmen give an excellent imitation of it, at least if we may judge by the impressions their remarks make upon the folks in other lands.

When an eminent American business man like Irving T. Bush, head of the Bush Terminal, New York, returns from a three months' visit to Europe to report his deepened conviction that "the United States is not only the most prosperous nation in the world, but is also self-sufficient, independent of all other nations, because it is economically reliant only on its own production, due to the gains and ability of the American business man," he gives at least the appearance of boasting and one must search diligently to find any marks of humility. This is particularly true when he adds: "The future destiny of America is in our own hands, and is not dependent on other nations."

It is, of course, correct to say that every nation is primarily the architect of its own destiny, but to preach in this day the doctrine that any nation is self-sufficient, that it can get along quite well without either the products or the good-will of all other nations, and, therefore, that it can afford to "snap its fingers" rather contemptuously at the rest of the world, is a position at once absurd and false to the facts. "No man liveth unto himself"—and the same is true of a nation. When men of wealth and influence in America take such an attitude as is attributed to Mr. Bush, they are certainly not making any contribution toward World Peace.

A dispatch from London describes how *Punch* gibes, with one of its famous cartoons, at the recent message of President Coolidge to Congress, particularly the section relating to naval armament. Our President is depicted in the garb of a schoolmaster, standing before a blackboard on which is written: "WE LEAD THE WORLD:

(1) *In wealth*; (2) *in generosity*; (3) *in humility*; (4) *in love of peace*!" Near the board is a globe on which is perched a dove of peace. This American dove is represented as crowing "cock-a-doodle-doo." The cartoon is entitled "Q. E. D.", and underneath it is written the following, attributed to President Coolidge: "And what is our logical conclusion from this, my friends? Obviously, it is that *we must build more war-ships.*"

Such interpretations of influential American opinion do not serve to glorify the Christmas spirit. Indeed, they are not wholesome at any time of the year.

(See Dr. Jefferson's great sermon in this issue.)

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### THE MOVIES OF TOMORROW

No one who in any sense understands the far-reaching significance of the "eye-gate" in molding human thought and life, would underestimate the influence of the silver screen. It is said that, in our country, the weekly attendance at moving picture shows exceeds 90,000,000. At any rate, all of us have reason to be glad when truly good films are shown. At the end of another year, we ought to voice our gratitude that the producers themselves, have given some evidences of a due sense of responsibility, which must continue to work drastic changes in order to make the films produced in America less of a menace and more of a blessing to society. We cannot question the marvelous possibilities for good of this form of amusement nor would we fail to do justice to the helpful influences exerted upon mind and heart by some of the pictures thrown on the screen. In all fairness, however, we must record the conviction that, along certain lines, the improvement has been disappointingly slow.

In *The Christian Leader* we note this helpful word by Dr. Thomas E. Potterton: "Here are some of the things the movies of tomorrow will not do: they will not disseminate profanity; they will not portray nudity; they will not ridicule the clergy; they will not show traffic in drugs; they will not give offense to any nation, race or creed; they will not picture seduction; they will not show arson, the use of firearms, or methods of smuggling; they will not demonstrate the technique of murder. Nor is this all; such things as thefts, robbery, safe-cracking, and dynamiting of trains, mines and buildings, will be portrayed with special care."

In addition to this, we are certain that the movies of tomorrow will not make it their chief stock in trade to *present caricatures of family life and of the sacred institution of marriage*. The home has had an inveterate enemy in many of these pictures, which have persisted in portraying marriage as a farce and a failure, and all husbands and wives as unfaithful and unhappy. We little realize how the repetition of this idea in pictorial form week after week, month after month, has influenced the attitude of American youth toward marriage and the sanctities of family life.

We feel certain, also, that the movies of tomorrow will pay more attention to *the best things in human nature* and not portray in such detail the things that are worst. In too many cases, whatever their purpose, their general effect has been to make virtue seem drab, dull, and uninteresting, and to make vice appear glamorous and enticing. Those who have given the matter considerable thought have been amazed, as well as saddened, at the disproportionate number of scenarios dealing with vice and crime and familiarly picturing before mixed audiences the denizens of the underworld. Our boys and girls have thus become well acquainted with the lingo of the slums and the dives; they have had a maudlin sympathy awakened in their hearts for thieves, dope fiends, murderers and all sorts of convicts; they have become habituated through the movies to the luxurious limousines and the mammoth diamonds of bootleggers, gangsters and other scoundrels. Can anyone estimate just what effect all this has had upon the attitude of American youth, and just how much it is related to the crime wave which has been giving us so much concern?



In our last issue we noted a scathing attack upon "the cult of the seamy side of life," by Mr. Booth Tarkington. Nowhere is this dangerous "realism" more effective than in the films. It is in the movies that it reaches most people and confronts them most frequently; it is there that it particularly challenges those in the formative period of life. Truly, among the things we have to pray for at the year's end, a much needed petition is this: that those responsible for our moving picture shows may, more and more, be made to *feel their solemn accountability to God and man*. Unless the movies continue to show a very real improvement, tomorrow will not be the good day in America that God-fearing citizens want it to be.

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### A WRONG THAT MUST BE SET RIGHT

In the Christmas MESSENGER we were privileged to have the heartening message of the beloved President of North Japan College, Dr. D. B. Schneder, recently delivered before the foreign residents of Sendai. This was not sent by its author, whose self-effacement is such a striking characteristic of his beautiful and consecrated life, and we are under obligations to Mr. Ankeney for enabling us to use it.

In a deeply cherished letter from Dr. Schneder, dated November 17th, appears this brief reference which we are sure thousands of MESSENGER readers will be glad to share: "*Today it is forty years since my wife and I started out from Reading for our long journey to Japan. We are not sorry that we came.*" For forty years these dear friends have lived themselves lovingly into the life of that great empire. Here, at home, we not only are "not sorry" that they were willing to undertake this great ministry in that far-away land, but we should thank God every day for such faithful representatives of the Gospel of Jesus Christ in a country so well worth saving, which now ranks among the greatest nations on the earth.

In the midst of the stupendous problems which confront them, we are sure that Dr. and Mrs. Schneder, loyal in their hearts, as they are, both to Japan and to America, are continuing to pray most earnestly that the spirit of Christ may be manifested more fully every year in the relation of the so-called Christian nations toward those we label "non-Christian," and especially that America may set the example of justice and magnanimity which should characterize so highly favored a Christian land. We must not allow ourselves to forget that we have done a grievous wrong to the Japanese people which must be set right. The conscience of America must be stirred to contrition and we must resolutely determine to wipe out this blot on our escutcheon. As God is just, the Japanese exclusion legislation will some day be repealed!

We have just been reading several editorials from the *Japan Advertiser*, one of the best edited papers in any land, which describe in most eloquent fashion "the soul of Japan." Confirming the views expressed by our own missionaries and the most intelligent world travelers, such accounts of the transformation of a nation, especially since the Meiji era, read almost like a miracle. Never has the Gospel of Christ had a larger opportunity to win the soul of a people, if we make our conduct conform to our precepts.

One of the most deeply moving articles which has recently been brought to our attention, written by the great missionary, Dr. Doremus Scudder, tells the story of one who ranks among the foremost public men of our time. "One of the great captains of American industry recently visited Geneva," he says, "to learn at first hand the story of the achievements of the League of Nations. When he left he remarked to a friend, 'The best loved man in Geneva is Dr. Inazo Nitobe.'" There in the Capital of the World is "one man whom all delight to honor." And yet this scholar, gentleman, and benefactor of the race, so universally acclaimed, is stigmatized by the law of the

United States, as interpreted by the Supreme Court, as one who is "*ineligible to naturalization.*"

Dr. Scudder tells the story of Dr. Nitobe's large preparation for his life career of wide influence, how, after receiving the best culture of his own land, he went to America, first to the University of Pennsylvania, then to Johns Hopkins, and afterwards to the Universities of Germany. In his home land he has held positions of administration and instruction and rapidly developed into an ideal teacher, contributing also to the literature of science and authorship, becoming known to the world of scholars everywhere. He wrote a little book which interpreted his nation's soul so revealingly to the rest of the world that it went from country to country in new translations. Refusing to be a Cabinet officer because he preferred to remain among those "quiet forces which really determine a nation's spiritual development," he was found to be the one person best fitted to head the Secretarial forces of the League of Nations. Here honors have been heaped upon him and responsibilities have come with increasing number. Dr. Scudder gives also a touching paragraph about the idyllic home life of Dr. Nitobe, who decades ago in Philadelphia met a daughter of one of the typical Quaker families, fitted by social training, education and rare grace and poise of character for any position. Their friendship culminated in marriage, and the years have deepened and sanctified their romance. "They set up a world home, open without regard to race or creed, where uncounted numbers of the elect of all countries have shared a hospitality as generous and gracious as it has been inspiring. The value of such a home in Geneva, representing the idealistic spirit of their two countries, cannot be over-estimated as a great asset to their nations."

But here is the shame of it. America calls such a man "ineligible to naturalization." Does he feel the sting of it? Dr. Scudder says that he "feels the personal pain over this insult to his nation with steadily increasing keenness as the months roll on." Not that Americans not in his confidence would ever know it, for his home opens as widely and generously to our people as to those of any government that treats the men of Asia as brothers and honored equals. But it is known that he has pledged himself not to set foot on American soil until this unjust and unkind cut aimed at the heart of the Japanese people by our Congress is removed and justice is done.

Let us make this a matter of prayer, plan, and purpose. We commend to every reader of the MESSENGER this final paragraph of Dr. Scudder's challenging article: "How long will we Americans continue to close our eyes to the colossal blunder of stigmatizing on our statute books some one-half of the human race as 'ineligible to naturalization?' How simple for Congress to pass a bill providing that 'all aliens legally domiciled in the United States are equally eligible to naturalization.' Religion dictates such brotherly action. In bonafide world statesmanship it is of the nature of an axiom. Mere regard for our own material interests demands it. The future of American business in Asia is interwoven with it. Our restrictive policy of immigration would not in the slightest be affected by it. Best of all, it would guarantee the perennial peace of the Pacific."

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### "GUIDE ME, O THOU GREAT JEHOVAH"

Most fitting at the beginning of a new year of grace is a petition for guidance. Strangers and pilgrims on the earth, knowing not what is in the darkness of the future or of our own lot, our supreme wisdom is to seek the will of Him who knows the end from the beginning, and to put ourselves unreservedly in His hands.

William Williams, a devout itinerant Welsh preacher, born in 1717, sometimes called "the Watts of Wales," popular and successful as an evangelist, abounding in labors, and exercising a wide influence among his countrymen, will



nevertheless be best remembered by his great hymn, "Guide Me, O Thou Great Jehovah." Although this "Laureate of the Welsh revival" wrote quite a number of hymns, it is this heart song which has found a permanent place in Christian hymnology, and unnumbered saints who now "sing the new song" in the heavenly world were inspired and comforted during their earthly pilgrimage by this simple and beautiful prayer, into which the analogies to the history of Israel in the wilderness are wonderfully woven. The hymn was composed in the Welsh language, and was translated into English by the Rev. Peter Williams in 1771.

Most of the author's life was spent, not in a preacher's study, but in the great world of out-of-doors. For 43 years his travels are said to have taken him an average of 2,230 miles a year, at a time when there were no railroads and few stage-coaches. He died January 11, 1791, at the age of 74, and on his gravestone in the Churchyard of an obscure Welsh village one may read: "He waits here the coming of the Morning Star."

Evidently Williams was one of those sweet and wistful souls who endured and magnified and loved the rough road of a revival preacher in pioneer days, abounding in labors, suffering perils and hardships for his Master's sake, and keeping his eyes fixed on the better world to come. It should be an inspiration to us all to remember such a consecrated life, as we learn and sing his pilgrim song—our Memory Hymn for the first month of the New Year.

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## The Parables of Safed the Sage

### THE PARABLE OF GOODNESS AND POWER

I rode upon the Norfolk and Western, and I said, I am a little bit out of my usual beat, and this is a part of the Country I should know better.

And we stopped at a Junction, and there came into the Train a Servant of God whom I had known long but had not lately seen.

And I said, This is good fortune for me. How comest thou hither? Dost thou now reside in this Neck of the Woods?

And he said, Nay, but I am passing through; and it seemeth like a Pleasant Place.

And I said, I hope that the place thou dost now inhabit is of like character.

And he said, Not so thou couldest notice it. But it is a great place to be, and I am having the Time of my Life.

And I said, It was a Pleasant Place where thou didst previously labor.

And he said, Yea; and I got away from it None Too Soon.

And I said, I am interested. Say on.

And he said, I served my God in a Pleasant Community, with Good Schools, and Excellent Transportation Facilities, and nothing to call out from he Prophet any of his possible Heroick Qualities. And I was so happy it almost ruined me. Now I am where things are almost Wholly Different, and I am beginning to live.

And I said, Hast thou Congenial Associates?

And he said, They are what I chiefly prize. In my former parish I had a group of the Sweetest Men God ever made. They were Without Guile. And Without Power. Now the men with whom I deal are Wicked, but we get things done. We have put a new roof on the House of God. We have cleaned up the worst parts of our town. We have put the Lid on several situations that ought not to have existed. The men with whom I deal do not assemble in Prayer Meeting and Pass Ineffectual Resolutions. They Go-Get.

And I said, That short Compound Verb telleth a mouthful.

And he said, I once thought that all this old world needed was Sweetness and Light. I know an Whole Lot Better now. It needeth Power.

And I said, My friend, I rather think thou hast hit upon an Inherent Weakness of much of our Good Work. God doth not seem to be as squeamish as we about the using of wicked men for good purposes. Pharaoh is his servant, and the Assyrian is the rod of His anger, howbeit he meaneth not so. The Almighty doth put to the Lord's work the sinner, when saints fail to do it, as my friend John G. Whittier did once most sagely remark.

And he said, Hast thou a remedy for all this?

And I said, I am nothing if not remedial. I live and float in the sphere of Remedies. We must have Goodness to Power. For what said the dear Lord Christ unto His disciples? Tarry ye, and let your goodness waste itself not in ineffective effort. Ye shall Receive Power.

### A CHRISTMAS DREAM

*(Particularly beautiful and appropriate is this article written by the beloved mother of one of our pastors, a lifelong reader of the MESSENGER, now 77 years young.)*

Ah, there was a great joy came to me on that Christmas Eve, and a watchful waiting for the day to break on my sleepless couch and worried mind. But a new thought had come to me—a wish that I might go out with the shepherds and follow the bright Star to find the Christ-Child in the manger.

When my fast thoughts ran on and on, with leaps and bounds, and fleeter than foot could carry me, I seemed at last to come to the manger; but—alas! the Christ-Child had grown to manhood and had gone on to Calvary. I followed; He was hanging on the Cross, looking—with bowed head and an expression of unspeakable sadness—just at me. My sins had nailed Him there! His eyes

cast on me a look of pain and of grief such as I had never seen, seeming to say that I could not pass through the Great Door of Heaven but by way of the Cross.

I bowed my head in agony and shame, and I fell on my knees and cried out: "Lord, forgive; for we know not what we do."

Morning dawned with a soft light, snowfall covering the earth, and the joyous bells rang out the tidings of the Saviour's birth. A new Peace fell upon my troubled heart. Once again I heard the angels singing, "Peace on earth, goodwill to men," from Heaven's glorious King.

—MRS. MELISSA J. THOMPSON.

Frankford, Pa.

### THAT HOLY THING

George MacDonald

They all were looking for a king  
To slay their foes and lift them high;  
Thou cam'st a little baby thing  
That made a woman cry.

O Son of man, to right my lot  
Naught but Thy presence can avail;  
Yet on the road Thy wheels are not,  
Nor on the sea Thy sail.

My how or when Thou wilt not heed,  
But come down Thine own secret stair,  
That Thou mayst answer all my need—  
Yea, every bygone prayer.



# COMMUNICATIONS

## Thinking Peace

(A Sermon Preached in the Broadway Tabernacle, Broadway and 56th Street, New York City)

By the REV. CHAS. E. JEFFERSON, D. D., LL. D.

Text: "They say peace, peace; when there is no peace." Jeremiah 6:14.

Who said "Peace?" The religious leaders of Judah. The prophets and priests of Jerusalem. The men ordained to speak for God in Israel. They extolled peace, glorified peace, pleaded for peace, promised peace, but there was no peace. Why? Because the politicians of Judah thought war, the Government in Jerusalem prepared for war, the statesmen of Israel were pursuing a policy which made war inevitable. There were two groups of men in Jerusalem, one group talking peace and the other group thinking war, one group praising peace, the other group planning war, one group looking for peace, the other group making peace impossible.

The situation is an instructive one because it recurs again and again. It was that sort of a situation which preceded the World War. Through 15 years before the World War, the workers for peace were unusually active. Ministers of the Gospel in large numbers preached eloquent sermons on peace. They were always exalting peace, showing the beauty of peace, urging the necessity of peace, promising world peace if only certain conditions were fulfilled. The preachers were not alone in exalting peace. A great company of educators and publicists and philanthropists spoke frequently of peace. There was an Interparliamentary Union whose chief business was to foster the spirit of peace. Every year there was an exchange of visits, a group of statesmen of one country visiting a similar group in another country. Speeches were made, all extolling peace. Even Rulers of nations became interested and lifted up their voices on behalf of peace. The Czar of Russia called a Hague Conference, and a few years later a second Conference assembled. Edward VII, amiable and friendly-hearted, flitted from city to city on the continent, always talking peace. Even the Kaiser of Germany confessed himself to be a friend and supporter of peace, and now and again lifted up his voice in loud hosannas over international good-will. The ministers of the Church, and the ministers of the state unitedly proclaimed the beauty of peace, but there was no peace because the governments were all thinking war. Every great nation was preparing for war. All responsible statesmen felt it to be their first duty to carry out a program which would safeguard their nation in war. And so because the political rules of Christendom were thinking war and preparing for war and waiting for war, the war came. All the peace talk came to nothing. The expectation of peace was a bubble, and it burst. The peace prophets were widely discredited and derided. They were even denounced as idealists, visionaries and dreamers. They did not understand—it was said—the kind of world we are living in. It is foolish in a world like this to talk about peace, or to expect it. And that is true just so long as governments think war. The men who thought war had the treasures of the nations in their possession, and having the money they could buy the guns, and owning the guns war was inevitable. No matter who it is who talks peace he talks in vain just so long as the governments of the world think war. It

is not enough to wish peace, or to speak for peace, or to pass resolutions in favor of peace, or to pray for peace. **All these are futile if the governments are preparing for war.** Men may fill the air with voices clamoring for peace, but there can be no peace so long as men think war.

The world finds itself today in a most curious predicament. Let me sketch hurriedly the world-situation. All the people want peace. As one of our foremost Generals said the other day, "The longing for peace fills the minds of untold millions." The longing for peace is undoubtedly more passionate and more nearly universal than at any other time in the history of the world. All the people love peace. We Americans do. We do not want war. We want peace. If you should hear an American say, "I hope we can have another war soon," you would feel he ought to be hurried to a sanatorium and treated for lunacy. But we Americans are not more peace-loving than the peoples of Europe. I have been in every nation of Europe but one, and I assure you that all the peoples of that continent love peace. There is not a solitary war-loving nation there. They long for peace more passionately than we long for it, because they know better than we do what war is. I have been in the Far East, and I can tell you that all the nations of the Orient want peace. Japan wants nothing so much as peace. She has not forgotten Port Arthur and Mukden, and she never wants to go through such experiences again. She longs for peace. And so does China. A Chinese is a peace lover down to the roots of his being. How the Chinese hate their war lords! How piteously they cry day and night for peace. We have a whole world, then, loving peace and longing for it with a longing that cannot be uttered.

The whole world abhors war. We now know what war is. Its nature was completely revealed in the world's greatest tragedy. Before the World War one occasionally heard it said that "war is a school of virtue." We never hear such talk now. We know it is a school of vice—a school of all the vices. Men used to say that a little blood-letting did a nation good. It led to a spiritual rebirth. No one talks after that fashion now. We have found out how deep our modern weapons cut. The old weapons cut the veins, our new weapons cut the arteries. There is danger now of the victim bleeding to death. We cannot have a little blood-letting. The blood comes leaping out with a deadly gush. We know what war is. The World War stripped off the plumes and gold braid and we saw war naked. We beheld its innermost nature, and we now know what a dirty, ghastly, hellish thing it is. We all despise war and shudder at the thought of it.

Even the Generals and the Admirals all talk against it. In his latest magazine article General Pershing says, "I detest war." That is what all the American Generals say, and they speak sincerely. That is the way the British Generals talk. Not long ago General Sir Ian Hamilton unveiled a war memorial at Glasgow High School, and this is one of the things he

said, "For Heaven's sake let each of us do his best against war." General F. B. Maurice, of the British Army, has been writing since the Armistice about the futility of modern war. Brigadier General F. P. Crozier, of the British Army, says, "I am now all against war because it does not produce the required results." Recently at the meeting of the American Legion in Paris, there was so much said in praise of peace that some of the newspapers declared it was more like a peace congress than an assembly of soldiers. The speakers poured out such burning condemnation of war that many outsiders asserted that they talked more like pacifists than warriors. There is no doubt that the world abhors war. That, then, is the first fact for us to ponder. The peoples of the whole world detest war and long for peace.

Now let us face another fact. The governments of the world are thinking war, preparing for war, manufacturing instruments of war. There is no questioning this fact. There are more men under arms today than they were in 1913. More money is spent every year on armies and navies than was spent in any year before the great catastrophe. We Americans are preparing for war. We are spending three hundred and twenty million dollars a year on our navy and three hundred and sixty million dollars a year on our army, a total of six hundred and eighty million dollars a year on our engines of war. "We have," says President Coolidge, "a land and sea force, trained and in training, of six hundred and ten thousand men, the largest we have ever maintained in time of peace." During the last six years we have spent four billion dollars on our army and navy, only a fraction of what the military and naval experts wanted us to spend. Great Britain is spending eight hundred and sixty-four million dollars a year on her army and navy. She and the United States will spend fifteen billion dollars this decade on their armies and navies. One-half of all the money spent in the world on armies and navies is being spent by the two leading Christian nations. When I think of the poverty of the world, the awful grinding poverty, and when I think of the suffering of the world, the immeasurably, unimaginable suffering, when I think of the ignorance of the world, the vast and appalling ignorance of millions of human beings, and when in the presence of all these I see the two foremost Christian nations pouring fifteen dollars in ten years into the equipment of war, my mind goes back to a parable spoken long ago by a man who understood the kind of world we are living in, the parable of the wicked husbandmen. And the question which comes to me again and again in the piercing and unescapable question of Jesus of Nazareth, "What will the owner of the vineyard do unto those husbandmen?" Somebody owns this earth. He has a plan for the human race. If the two most favored nations squander their treasure on the instruments of slaughter, what will the owner of the vineyard do?

The governments are preparing for war, and because they are thinking war the



world is drifting again toward war. Some of you do not see this, but men with keener eyes than yours see it clearly. Mr. H. G. Wells, who has two of the keenest eyes God ever gave a man, thinks we are drifting toward war. He says, "The omens of another war are as plain as they were in 1907. The forces to which one can turn to stem the drift seem relatively even more confused and feeble than they were twenty years ago." One of the foremost publicists of our generation—Mr. Wickham Steed—formerly the Editor of the "London Times," and now Editor of the "British Review of Reviews," says, "Peace is not to be got solely by thinking. It has to be worked and run risks for. Yet today, the governments if not the peoples of Europe are ready neither to work nor to run risks for peace. They are thinking mainly in terms of war and are drifting towards a position in which only the date of its outbreak will be open to doubt." Mr. David Lloyd George thinks we are drifting toward war. He asserts that the world has not learned one syllable by its experience in the Great War.

Here, then, is a second fact to put down by the side of our first fact. The peoples of the earth abhor war and long for peace, but the leading governments of the world are thinking war and preparing for it.

The second fact is all the more amazing because of the desperate efforts which have been put forth to abolish war. First of all we have a League of Nations. Its aim is to give security, but it seems impotent to do it. We have a World Court, but the Court does not allay governmental fears. We have the Hague Tribunal, but it does not deliver us from our distresses. We have signed arbitration treaties—dozens of them—but they do not allay our suspicions. We have protocols of Locarno, but they give us no relief. We are urged by many to outlaw war, but wise men declare that that expedient will prove as impotent as all the others. We have organized peace societies until they fill the earth. We have passed peace resolutions until we are sick of the whole resolution business. We have done everything we could think of, and in spite of all our efforts, the governments of the world are thinking war and making preparations for it.

What is the explanation? It is quite obvious. The governments are thinking war. In every case a government is a small group of men. That small group of men is in the grip of the war tradition, held tight in the clutches of the war system. Every government is the victim of a small group of military and naval experts, who have been trained to think war, and whose first business is to teach other men to think war. They see everything through the bore of a gun. To them there is no defense but guns. To them there is no effective force but physical force. To them every foreigner is a possible enemy. Because they are always thinking war they adopt a program which inevitably arouses suspicion and fear and ill-will. Out of these three moods comes war.

We are drifting towards war because our government officials think wrong. The root cause of our trouble is wrong thinking. We are in the grip of the war thought habit. Until that thought can be broken there is no hope for us. Jesus of Nazareth began His work with the passionate exhortation, "Repent." By repent he meant "Change your mind! You are thinking wrong. You must think right. Until you think right a better world cannot come." He saw that men were mistaken in their thinking down to the foundation. "You must be born again. The current of your thinking is polluted at the very sources. The fountain of your thought must be cleansed. The whole structure of your thinking must be torn down to the ground. You are wrong from the foundation up. You must start all over. You must have

a different spirit, entirely different from the spirit you now have. You must be born from above." That is what He said, that is what He says. We must cease to think war. We must get rid of the militarized mind. The militarized mind is clever, but always stupid. It gets humanity into a ditch because it is stupid. The Kaiser was an incarnation of the militarized mind. He was brilliant and also stupid. He looked upon every Frenchman and every Briton and every Russian as a possible enemy. He saw himself encircled by enemies. When he looked toward the distant East he saw only enemies there. Every Chinese was a possible enemy. There were four million of them, and so he coined a phrase, "The yellow peril." The militarized mind always sees "peril." It sees perils because every human being is a possible enemy. But suppose that we look on every foreign nation as a possible friend, there is no longer danger anywhere. Look upon every Chinese as a possible enemy and the future is black indeed. Who can be safe if he has four hundred million enemies? But look upon the Chinese as possible friends, and what a safe world it is to live in. With four hundred million friends in the Far East, who could ever do us harm? The supreme business of nations is the making of friends, and that cannot be done by the multiplication of guns.

### ILLUSION

By Roy A. Brenner

Mirages, regal, dazzle oft and hide,  
Majestic, fleeting, much like rain-  
bow beams—

The winged Utopias of visions,  
dreams;

In peace we seldom rest upon the  
tide;

Enticing sense and sin, till gratified;  
Elusive beauties, rare, of color  
schemes;

With gold and myrrh the distant  
harbor teems:

Ambition's peaks, as we approach,  
subside.

All real they seem within a transient  
world—

The lure of fame, beguiling wealth  
anon;

Enchantment, nectars on another  
beach—

Inspiring martial music, flags un-  
furled!

We laud you, Torch of Life! invite  
us on

To mount the heights, till heaven's  
goal we reach.

Greenville, Pa.

My sermon is a plea for thinking peace. We are cursed by the habit of thinking war. Why do we think war? We are trained to do it. Let me introduce you to some of our teachers.

First of all come the officers of the army and navy. They are supposed to be a fighting body, but first of all they are a teaching body. Their first duty is to teach Congress to think war. Unless Congress thinks war there is no chance of huge military and naval appropriations. The number of officers is going up. We already have ninety-six thousand two hundred and forty-two reserve officers in our army. In 1916 we had three thousand nine hundred naval officers. We now have eight thousand five hundred. Of these five hundred and eight are stationed in Washington City. Admiral Magruder thinks that is too many. He has a right to think that. Washington City is just the place for naval officers. The President of the United States is not on speaking terms with the Admiral. The

Admiral has committed the unpardonable sin. Why should he call the attention of the people to what is going on in Washington?

Many of our army and navy officers are able men. Some of them are forceful writers and a few are eloquent speakers. There is an Admiral in our navy whom I always read with delight because he is a master of lucid and graceful English. These men are able teachers. They are always speaking and writing. They retire early from active service and spend the remainder of their days in teaching. Their ambition is to teach their country how to think war. Keep your eyes on the magazines and note what a lot of things our military and naval officers have to say. And then pay attention to the after-dinner speakers at the big banquets, and especially the banquets of Chambers of Commerce and women's organizations, and you will find that the army and navy have something to say and know how to say it. The business men of the country must be trained to think war. Without their support what would become of the appropriations? The women must be carefully trained to think war, for without their support the future of the war system is dark.

In this work of training the Press takes a conspicuous part. Mr. J. A. Spender, one of the outstanding British journalists of our day, is now visiting our country and has been saying some interesting things to his fellow journalists here. He has confessed that the press of Europe had not a little to do with bringing on the World War. It created the war atmosphere. It trained men to think war. Week after week it reminded its readers of the number of soldiers which France could put into the field, and Germany, and Russia and Italy and England. Day after day it speculated on what would happen when war broke out. It flaunted in the world's eyes the number of ships launched by the great powers. Year after year it fed international suspicion and fear and ill-will. Our Press is working along the same line. It makes a specialty of pictures. We are all children in our love of pictures. We are educated largely through the eyes. The things we see make the deepest impression on us. War is wonderfully picturesque. Everything connected with it can be grasped by the camera. Even a bloody battle is thrilling on canvass. A battleship makes a beautiful picture, so also does a cruiser, a torpedo boat, a submarine, a bomb-dropping airplane, all these sit for their photograph, and the photographs are distributed all over the country in the pictorial supplements of our Sunday newspapers. Millions of Americans look at the pictures on Sunday afternoon. In this way our people, especially our boys and girls, are being trained to think war.

Another feature in the educational program is the holding of military and naval exhibitions. We have already reached the point at which it seems difficult to celebrate anything without a military parade. A military parade is full of color. It is a feast for the eye. We like it. We all like it. We like to talk about it and write about it. How our reporters exulted in the opportunity to show their literary skill in describing the gorgeous spectacle presented by the Canadian troops at Arlington Cemetery last Friday. The army and navy are past masters in the art of display. Every year both navy and army play war games. They call them "maneuvers and target practice." All the games are photographed and elaborately reported by the newspapers throughout the land. This is an excellent way of teaching the people to think war. It helps to keep up the appropriations.

Last month there was a wonderful exhibition staged in Aberdeen, Maryland, which was graphically described in all our leading papers. One New York reporter



enthusiastically wrote, "It was the greatest artillery show staged on this hemisphere since the armistice." The show began by the firing of the biggest gun ever constructed for the protection of our nation. It sends a shell weighing three thousand three hundred pounds thirty miles. The thunder of that gun was heard around the world. Military experts in every country hearing that gun said to themselves, "We, too, must have a gun like that." All sorts of guns were tested, some sending seven hundred pound projectiles sixteen miles. They were all heard in every country. It is in that way that the nations are trained to think war. At night there was a still more wonderful demonstration of what our army and navy experts are able to do. They created smoke screens, and played with them in ways which delighted the spectators. They shot at targets two miles high and hit them! The exhibition was seen by every war department around the world. Five thousand Americans were present. Members of the cabinet and the highest ranking officers of the army and navy and marine corps were there. So also were hundreds of prominent civilians from Boston and Philadelphia and Chicago, and many other cities between. It was indeed a great day, and the aim of it was to teach us to think war. It taught us and also all the other nations. It will be easier now to get bigger appropriations for the army and navy in every country.

If a nation is to be trained to think war, the college students must be coralled. The men in college today will be the leaders of the nation tomorrow, and, therefore, must be taught to think war. We have already one hundred and twelve thousand under military training in our schools, and if some of our military experts could have their way, we would have compulsory military training not only in our universities and colleges, but in all our high schools, too. It is the ambition of the hundred per cent militarist to train the entire American people to think war.

As an important step in the good work we have our summer military training camps. Tremendous efforts are put forth to sweep our boys into them. Many persons believe in them. Many peace-lovers and even peace-workers believe in them. They believe they accomplish many desirable results, and do no great harm. The argument in their favor is a plausible one. They give men exercise in the open air. They train men to stand erect. They get men out of their slovenly habits of standing and walking. They teach the principle of obedience. Our young men do not know how to obey. Family discipline in many homes has broken down. It has broken down in many schools. Pupils instead of the teachers have taken the school into

#### A CHRISTMAS CAROL

O worship the King,  
That little white thing,  
Asleep on His mother's soft breast;  
Ye bright stars come down,  
Weave for Him a crown,  
Christ Jesus by angels confessed.

Ye children come peep,  
But hush ye, and creep  
On tiptoe to where the Babe lies;  
Then whisper His name,  
And lo! like a flame,  
The glory light burns in His eyes.

Come, strong men, and see  
This high mystery,  
Tread firm where the shepherds have  
trod;  
And watch, mid the hair  
Of the maiden so fair,  
The five little fingers of God.

Come, old men and gray,  
The star leads the way;  
It halts, and your wanderings cease.  
Look down on His face,  
Then, filled with His grace,  
Depart ye, God's servants, in peace.

—G. A. Studdert-Kennedy,  
in *The Churchman*.

their own hands. What we need is discipline. Send the boys into the army. Put them under a Captain or a Major. Let them learn how to toe the mark, how to obey with alacrity and swiftness. It is a plausible argument. Let us teach them patriotism. Let us bring them close to the flag, keeping them in contact with it through the summer months. Our young men must be taught patriotism if the Republic is to endure. It is a persuasive argument. Surely a man who opposes a summer military training camp is a fanatic! What harm does it do? Let me suggest an answer. This is the harm which it does. It trains our young men to think war. It fastens in their minds the idea of war. It deepens in them the conviction that every nation must prepare for war. It strengthens the superstition that the war system gives us our only protection. We who take no delight in the summer camps have no objection to physical exercise, or to the habit of obedience, or to the possession of patriotism. By all means let us train our boys to stand up and to obey their superiors, and to love their country, but these matters are only incidentals in a summer camp. The aim of a summer camp is to train boys to think war. You cannot have a military camp without guns. You cannot have guns without thinking of guns and learning how to use guns. You cannot think of using guns

without thinking of enemies, men whom you want to kill. That is the purpose of the camp, to train boys to think of killing men—foreigners, men who belong to some other country. The camp trains men to think wrong. It fastens on multitudes the accursed thought habit of thinking war.

The argument for a finer physique does not move me. I always think of the million French boys with fine physiques who sleep under the soil, and of the million German boys who were trained to stand erect, and who now lie flat under the ground. What does it profit a nation to train its boys to stand straight if it is perfecting them in an art which will roll them into bloody graves. Obedience is a beautiful thing, but the obedience which this world needs is not the mechanical obedience to a military officer, but the obedience to the conscience and to the voice of God. Let us train our boys to love their country, but let us cease to wrap the flag around a gun. Let us train our boys to wrap the flag around a ballot. The future of America depends not on the use of bullets, but on the use of ballots. Let us train them not how to shoot, but how to vote. In that direction only lies the promised land. It is a dangerous mischief-making patriotism which cannot live and flourish except in the presence of a gun.

Let us think peace. We have a neighbor on the north with which we have squabbled off and on for one hundred and fifty years. We are always at loggerheads over something or other with Canada. Sometimes we have quarreled over boundary lines, and sometimes we have a mess of fishery disputes and again and again we struggle furiously over the tariff, but we never think war—not with Canada. Canada never thinks war with us. When we get into our disputes we appoint a commission and Canada does the same, and the two commissions sit down together and thresh the matter out. Why do we do this? We have nothing to fight with along the Canadian border. We have no battleships on the Great Lakes. We have no forts or guns along that extended border line. We have not prepared for war. We have prepared for peace. We do not think war. We think peace. Thinking peace, we have peace. We have had it for a century and a half, and please God we are going to have it always.

Let us make a new vow to God. Let us promise Him that by His grace we are going from this time onward to **think peace, seeing in every foreigner a possible friend, and in every human being an actual brother**, a member of the great family which embraces all races and nations, and whose Head is our Heavenly Father.

## NEWS IN BRIEF

#### NOTICE—ATTENTION!

\$500, \$300 and \$200 in cash, and gold, silver and bronze medals are offered as prizes by the Committee in charge of the "National Oratorical Contest on Outlaw-War Treaties." The contests may be held at any time until World Good-will Day, May 18, 1928. Contestants must be of High School age. Nearly 100 outstanding educational and Church leaders in all parts of the country constitute the Sponsoring Committee. Full particulars may be secured from the Secretaries, A. C. Watkins, 532 Seventeenth Street, Northwest, Washington, D. C., or S. L. Gulick, 105 East 22nd Street, New York City. The Editor

of the "Messenger" will be glad to send you further information if you are interested. It is to be hoped you are interested.

The Rev. John O. Reagle, D. D., of Mt. Bethel, Pa., has accepted the pastorate at Trinity Church, Tiffin, Ohio.

The Rev. Dr. David Van Horne celebrated on Dec. 11 his 90th birthday anniversary. Heartiest greetings to this distinguished nonagenarian, who is in good health and could enter heartily into the enjoyment of the occasion.

Home Mission Day was observed by the Beaver Charge, Monroe, Pa., Rev. I. G.

Snyder, pastor. St. Mark's congregation contributed in full its quota for the State College Mission, \$60. St. Paul's exceeded its quota of \$90, contributing \$112.50.

Our old friend, Rev. J. D. Detrich, North Wales, Pa., announces proudly that the "Reformed Church Messenger" was read to him more than 80 years ago, when he first "kicked up his heels." No wonder he turned out so well.

"The Last Judgment," by Spohr, rendered in Christ Church, Bethlehem, Rev. W. H. Bollman, pastor, on Dec. 11, by the magnificent choir, under the leadership of Prof. David Griffith Samuels, was pronounced by many the finest this well-



## GUIDE ME, O THOU GREAT JEHOVAH

(Our Memory Hymn for January)

Guide me, O Thou great Jehovah,  
 Pilgrim thro' this barren land;  
 I am weak, but Thou art mighty;  
 Hold me with Thy pow'rful hand.  
 Bread of heaven, Bread of heaven,  
 Feed me till I want no more.

Open Thou the crystal fountain,  
 Whence the healing streams do flow;  
 Let the fiery cloudy pillar  
 Lead me all my journey through:  
 Strong Deliverer,  
 Be Thou still my strength and shield.

When I tread the verge of Jordan,  
 Bid my anxious fears subside;  
 Bear me through the swelling current;  
 Land me safe on Canaan's side:  
 Songs of praises  
 I will ever give to Thee.

William Williams, 1745.

known musical organization has ever done. There are 50 voices in the choir.

St. Paul's, Allentown, Pa., Rev. E. E. Sensenig, pastor, observed the "White Christmas" on Dec. 18. The children's festival is on Dec. 23 at 7.30 P. M. On Christmas the services are: Dawn, 6.30 A. M., service and worship, 9.30 A. M.; "Christmas With the Old Masters," 7.30 P. M. Watch Night Service Dec. 31, 9 P. M. to midnight.

At the banquet tendered by the Kiwanis Club of Plymouth, Pa., to their champion High School football team of Wyoming Valley, Rev. A. M. Schaffner, pastor of the First Reformed Church, was the toastmaster. Lieut.-Governor Arthur H. James was the principal speaker. He is a member of the Kiwanis Club of Plymouth.

In St. Stephen's, Perkasio, Pa., Rev. Howard Obold, pastor, the cantata, "Prince of Peace," was given in fine style Dec. 18 by the Choral Society. The Christmas Day services are: 6 A. M., early worship; 9.15, S. S.; 10.30 A. M. and 7 P. M., regular worship, with White Gift offering. The next Communion will be on Jan. 8.

In Christ Church, Bethlehem, Pa., Rev. W. H. Bollman, pastor, arranged a unique and beautiful candle-light and carol service for Sunday evening, Dec. 18. The attendance was very large. The evening attendance is most gratifying in Christ Church. Even on Dec. 4, when there was a mixture of snow, rain, sleet and tempest, about 200 ventured out in the terrible weather.

The bulletin of Evangelical Church, Fredrick, Md., Dr. Henri L. G. Kieffer, pastor, contains a suggestion others might profitably use. There is on it a subscription blank reading: "I wish to become a subscriber to the 'Reformed Church Messenger,'" with space for name and address. In this Church the Dawn Service on Christmas will be at 6 A. M., and the White Gift Service will be at 7 P. M.

On Dec. 4, when the 100th anniversary of the "Messenger" was celebrated, Rev. Dr. C. E. Creitz, made fitting reference to the occasion in St. Paul's Church, Reading, Pa. He said the "Messenger" brought to the people of the denomination the news of the Kingdom from all over the world, together with other important articles not of a denominational character, and that every home of the members of the Church should be open to it.

The hundreds of men who constitute the membership of the male Bible Classes of Allentown and vicinity joined in a unique rally on Dec. 13, in Salem Church, Allentown, Pa., Rev. Wm. F. Kosman, pastor. The rally sponsored by the James F. Hunsicker Men's Bible Class of Salem S. S., had as the speaker, Rev. B. F. Campbell,

the well-known evangelist. Prof. Stanley L. Trach, organist of Salem Church, gave a pipe organ recital before the evening meeting.

The Week of Prayer for the Churches, Jan. 1-7, will again be quite generally observed. It is to be hoped Reformed congregations will not neglect this chance. New Year's Day may fittingly be given to a new study of our spiritual resources. The specific themes for week-days are: Jan. 2, Thanksgiving and Humiliation; Jan. 3, The Universal Church; Jan. 4, Nations and Governments; Jan. 5, Missions; Jan. 6, Families, School and Universities; Jan. 7, Missions in the Homeland.

Trinity Church, Wilkinsburg, Pa., Dr. Harry Nelson Bassler, pastor, mourns the loss of two more of the faithful, Mr. Amos Miller and Dr. Robert R. Bowman. The S. S. of Trinity Church continues to show a healthy growth, with 621 on the roll. Mr. Clarence W. Smith, one of the prominent young men of the congregation, was recently wedded to Miss Mildred Slocum. The pastor and Mrs. Chas. Purbough are endeavoring to secure new "Messenger" subscribers, of whom there are now 38 in Trinity.

In a large measure the "Messenger" is dependent upon the co-operation of its readers. Especially does an obligation rest upon the pastors to pass on to us the things that should be made known. Three weeks ago, for instance, we were told indirectly of the death of an old friend, long a faithful pastor of our Church. But up to date we have not had a line of direct information about it, and therefore have not ventured to publish anything concerning his reported death. On a number of occasions it has happened that ministers have passed away, and none of their brethren have notified us for months afterward. How about this, brethren?

The December meeting of the Cedar Crest College Club of Philadelphia was held at Hotel Kelly, Chalfont, on Dec. 7. The hostesses were Mrs. B. F. Hartzel, Miss Elsie Hartzel and Mrs. J. Norman Zendt. Twenty-one members and guests were present. A very elaborate dinner was served and greatly enjoyed by all. The dinner was followed by a business meeting. A nominating committee was appointed. The Club decided to expend \$2,000 towards the furnishing of the living room in the newly erected president's home. The next meeting will be held at Fuhrman Inn, 2044 Ranstead Street, Phila., on Jan. 18 at 12.30 P. M. A luncheon will be served, followed by the annual election of officers.

In Mt. Carmel, Pa., Rev. Albert Gonser, pastor, Grace Sunday School held its annual banquet on Friday evening, Dec. the 9th. The 17th Teachers' Training Class graduated from the State S. S. Teachers' Training Department. The pastor with words suitable, presented diplomas to Margaret Reese, Alice Reinard and George Wilkinson, who successfully passed the tests as outlined by the State Superintendent. Thirty-two of the alumni assembled and shared in a bountiful repast, which preceded a splendid program. Interesting talks were given by the different members of the new class and the alumni. Special music was rendered. The 18th class is already assured.

The men of St. Paul's, Stowe, Pa., Rev. Walter D. Mehring, pastor, are now busily engaged in painting the walls and metal ceiling of the large basement which is used for a social room. On the evening of December 21, Mr. Roscoe Shinehouse, of Pottstown, will again tell the usual large gathering of the manpower of the work about the world series. Mr. Shinehouse is not only a great baseball enthusiast, but a stalwart Christian worker in the community, being president of a large Bible Class, and always brings messages for the spiritual health of the gathering. Jesse R.

## THE REV. DANIEL G. HETRICK

Another true saint of God went to his reward in the passing of the Rev. Daniel G. Hetrick, associate pastor of Grace Church, Altoona, Pa., on Dec. 13, aged 66. The funeral of this faithful servant of Christ was held Dec. 15. An account of his life and labors will be given in a later issue.

## THE REV. JAMES O. OSWALD

Rev. James O. Oswald, of Slatington, Pa., fell over dead while officiating at a wedding ceremony at his home Dec. 17. A fuller account will be given later.

Evans, Esq., is teacher of the class, and Mr. Clyde Ludwig, president.

A valuable historical document regarding the religious history of the upper Perkiomen Valley was recently uncovered and has now been placed in the archives of the New Goshenhoppen Church, East Greenville, Montgomery County, Rev. Calvin M. DeLong, pastor. The document is the original record of the laying of the corner-stone of the old stone Church of New Goshenhoppen, which was erected in 1769, and was found among the papers of the grandfather of Rev. Calvin Yost, of the faculty of Ursinus College, who presented the paper to Rev. Mr. DeLong. The document, which includes the signature of the pastor, Rev. John Theobald Faber, and officials of the congregation, was translated into English from the original German, by Rev. Mr. DeLong.

Attempting to crank a Ford has been on occasion a dangerous proposition. Our friend, Rev. John F. Bair, Butler, Pa., severely wrenched his back on Dec. 4, while endeavoring to start him machine, and a resulting injury to his sciatic nerve caused much suffering for several days. He has now been able to resume his work, but is still very lame.

We have been reading the 8-page bulletin of Catawba College for October. It is well worth reading. Every loyal member of the Reformed Church should feel both proud and grateful for the progress made by President Hoke and his associates in so brief a time. There should be a firm resolution also on the part of the Church to provide the \$125,000 required to meet the conditions of Mr. Duke's gift. This looms as an urgent duty for 1928.

The Ministerium of Western North Carolina met at the home of Rev. C. C. Wagoner, of Newton, N. C., on Dec. 5, 1927. The meeting was opened by the president, Rev. J. A. Koons, and led in a short devotional period by Rev. H. C. Kellermeyer. The latter presented a fine sermon outline on the theme: "The Key to the Heart of God." The key, being prayer, was discussed at length. Following this, Rev. W. R. Shaffer read a book review of "The Making of a Minister," by Charles R. Brown. This provoked thought and discussion, as Dean Brown's book is stimulating to any minister. The meeting from this point took on the nature of business. Several things were taken up, one of which was the success of the recent Consistorial Conference. Out of this has proceeded the idea to organize the men of the Western District in order to get them together more frequently. Rev. W. C. Lyerly was accepted into active membership of the Association. This group is glad to have him in its section of the Classis. Supper was served by Mrs. C. C. Wagoner. After a vote of appreciation to Rev. and Mrs. Wagoner the meeting adjourned. Mention might be made of the fact that the ministers' wives were in attendance. They were welcome.



Rev. W. R. Hartzell writes: "I think the Centennial Number is very beautiful, unusually interesting, and of lasting value. I am proud of 'The Messenger' and of our Editor. I wish there were more of our laymen proud of such a good paper as we have."

The President of Hood College writes a kind note of congratulation on the "Messenger's" Centennial Number. "It is both a tribute and a triumph," he says, "and ought to accomplish great good for the further expansion of the subscription list and the enlargement of the endowment."

December 2nd, Dr. J. C. Leonard, of Lexington, N. C., official historian of Davidson County, addressed a joint meeting of the State Historical Association and the County Historians of the State. Dr. Leonard is the author of the recently published "Centennial History of Davidson County," and he was asked to give his method of reaching the result which this book demonstrates.

Dr. Oscar M. Voorhees, of New York City, Secretary of the United Chapters of Phi Beta Kappa, from the vantage point of his association with that Society, now over 150 years old and so widely representing the aristocracy of scholarship, sends a most cordial letter of felicitation to the "Messenger" and its editor, who enjoys the distinction of being his personal friend. Dr. Voorhees and Dr. Leinbach were at one time neighboring pastors in the metropolis.

Our old friend, Dr. A. E. Dahlmann, who recently celebrated his golden wedding anniversary, is kind enough to write an appreciation of the fine Centennial Number, which he says was "rich in content and artistic in form." He adds that the "Messenger" has come to his home for 50 years and has always been read with interest. Moreover, he thinks, "it never was as fresh and interesting and up-to-date as it is now. I hope you will continue in this work for many years for the advancement of the Church and the Kingdom."

The November meeting of The Cedar Crest College Club, of Philadelphia, was held at the Eitherton, Broad and Main Streets, Lansdale, with 26 guests seated around the festive board. Dr. J. P. Moore offered grace. The Rev. A. N. Sayres gave a very pleasing address. The college colors, white and gold, combined with the F. & M. colors, were beautifully carried out in the decorations. The hostesses, Mesdames Wm. Godshall, J. P. Moore and J. J. Rothrock, left nothing undone for the entertainment of their guests.

The 30th anniversary of Trinity Church, Mt. Penn, Pa., Rev. F. A. Sterner, pastor, was celebrated Dec. 4, with two special services, Rev. Dr. H. M. J. Klein, Franklin and Marshall College, preaching the morning sermon, and Rev. D. J. Wetzel, Reading, Pa., preaching the sermon at the evening service. The hymns used at the morning service were picked from those that were used at the dedication of the Church nearly 30 years ago. The celebration was continued on Dec. 11, when Mr. Joseph S. Wise, Philadelphia, was the speaker at the special evening service.

Stephen A. Haboush, native Galilean, presented his famous travelogue in motion pictures in St. John's Church, Shamokin, Pa., on Dec. 9. The chapel was filled to its capacity and all were profoundly impressed by this most entertaining and instructive illustrated lecture. Mr. Haboush is a fluent speaker, with excellent command of the English language, and was assisted by his wife in the rendition of the program. The Young People's Bible Class of Salem Church, Shamokin, co-operated with St. John's in the sale of tickets and shared in the proceeds.

Our old friend, Rev. Dr. Samuel R. Bridenbaugh, was a central figure at the

### CHRISTMAS PAST

To learned Wise Men came a Star—  
Symbol of mystery;  
Dazzling in glory, radiant in light.  
Reading its message, they traveled afar

In the light of that Star,  
To the Star come to earth  
As a child.

To simple shepherds came a song,  
And the whir and the sheen  
Of angels on earth.  
To each in his own measure came the story

Of the Glory come to birth—  
To keen, bright mind a single ray:  
To duller sense, a song.

To each in his own measure came the Child,  
Sufficient unto all—  
The rich, the poor, the wise, the low,  
The Saviour of all.  
A Babe and a King, Light and a Song,  
Jesus, the All in All.

### CHRISTMAS PRESENT

"Peace" was the song that the angels sang;  
Light was the gift of the Star.  
But the war-cry rings on,  
And the darkness,—it rests like a pall

On His world.  
Men struggle and strive, "I want"  
—"It is mine,"

And crime and disease and sorrow and death  
Hold high revel; while out through the gloom

Shines the Day-star; and o'er the loud clash

Of the war-drums the angels are singing,

"Peace, peace on earth; look up, see the Light

Shining in darkness; oh, look up and live;

He has come to bring peace to the earth."

### CHRISTMAS TO COME

The kingdom of this world  
Have become  
The Kingdoms of His Son,  
And Peace doth reign, and Joy,  
And Life and Light;  
Labor is love, and service, dignity;  
The smallest and the greatest  
Work for the common good of all;  
The sword to pruning-hook is turned,

The gun to rust.  
No more "On Flanders Fields Do Poppies Grow,"

But roses sweet, and wheat and corn.  
Beneath the vine and fig-tree men do rest

With deep content at close of day.  
And from the door doth childish laughter ring;

While ancient enemies do gather round

One common festal board, and with the angels sing,

"Joy to the world, the Lord hath come,  
Earth hath received her King."

—M. R. S.

150th anniversary of Trinity Church at Berlin, Somerset County, Pa., the oldest Reformed Church west of the Alleghenies, and the Church where, 50 years ago, Dr. Bridenbaugh started his ministerial career. On "Bridenbaugh Evening" the auditorium was packed with people, some of whom had witnessed his installation, and after the service a reception gave the audi-

dence opportunity personally to greet the veteran clergyman. Rev. Dr. W. C. Sykes, another former pastor, fittingly referred to Dr. Bridenbaugh "as a preacher with fine diction and clear thinking, and a polished Christian gentleman."

In Pavia-Blue Knob Charge, Rev. W. H. Miller, pastor the Missionary Societies held their annual Thank-Offering services on Nov. 13 and 20. At Pavia a pageant, "The Magic Thank-Offering Box," was used. The amounts received were: Blue Knob, \$17; Pavia, \$80, with some boxes yet to come in. We hope to make it \$100 for the charge. On Sunday evening, Nov. 27, the Home Mission program was rendered. Offering for Faith Mission, \$11. On Nov. 27 the pastor and Rev. S. U. Waugaman, of St. Clairsville, exchanged pulpits. On Dec. 3 a catechetical class of 15 was organized at Pavia. Several more are expected.

The W. M. S. of the Glade Church, Walkersville, Md., Rev. Walter R. Hartzell, pastor, conducted a very splendid Thank-Offering service on Sunday evening, Nov. 27, when Mrs. J. H. Apple, of Hood College, delivered an interesting address. Miss Grace Lough, of Frederick, sang a solo. A beautiful pageant entitled, "Thankfulness Leads, Where?" was ably presented by members of the Church. On Nov. 20 the S. S. voted to support one of the Armenian orphans to the extent of \$5.00 per month for the coming year. On Dec. 4, "Messenger" Day, the minister spoke on the subject of the Church paper, with the purpose of interesting the members in good reading.

In Grace Church, Columbiana, O., Rev. Dr. E. F. Wiest, on Nov. 20, Mr. Martin Coy occupied the pulpit, speaking in the interest of benevolence. He is treasurer of Classis and also promoter of benevolences. On Nov. 27, Rev. Dr. A. T. Wright, a former pastor, preached in the morning and lectured in the evening on Missions in India. On Dec. 4, Rev. C. D. Kriete preached the morning sermon. The amount brought in by the W. M. S., the G. M. S., and the Mission Band was greater than at any other time. From Nov. 14 to 20, Rev. Dr. Wiest preached in the Pleasantville, Pa., Church, Rev. E. E. Leiphart, pastor. At a Union Father and Son Banquet in Columbiana, Dec. 2, 227 participated.

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IF AFTER YOU HAVE SENT US YOUR REMITTANCE FOR NEXT YEAR'S SUBSCRIPTION TO THE MESSENGER, YOU SHOULD RECEIVE THE REGULAR REQUEST FOR A RENEWAL FROM THIS OFFICE, PLEASE DISCARD THE NOTICE. IN ALL PROBABILITY WE ALREADY HAVE YOUR REMITTANCE—THE NOTICE HAS BEEN HELD UP BY THE CHRISTMAS MAILS. WATCH YOUR WRAPPER ON THE MESSENGER—THE DATE WILL BE CHANGED IF THE REMITTANCE REACHES US.

REFORMED CHURCH MESSENGER

Rev. G. W. Hartman closed his pastorate at Grace Church, Mahanoy City, Pa., and has been installed as the pastor of Wentz's Charge, Goshenhoppen Classis. Before leaving the former charge Mr. and Mrs. Hartman were given a much appreciated farewell reception by the Ministerial Association of Mahanoy City. A few days later the members of Grace Church tendered the family of their pastor a similar mark of regard. After the rendition of a fine program in keeping with the occasion, Miss Kate Kemery, as the representative of the congregation, feelingly expressed the cordial relations of the pastor and people, referring to the work accomplished during the pastorate and concluded by presenting the pastor with a very generous gift in gold, together with their sincere well wishes in his new field.

Sunday, Dec. 11, marked the 32nd anniversary of Rev. M. J. Roth, D. D., as pastor of Trinity Church, Hanover, Pa. The anniversary was appropriately observed at the Sunday morning service. It has long been the custom of Dr. and Mrs. Roth to entertain the members of the consistory at dinner once a year at the parsonage. At the annual dinner held on Thursday evening, Dec. 15, Hon. A. R. Brodbeck spoke very feelingly and appreciatively of the high esteem and regard in which Dr. Roth is held both in his Church and in the community. Rev. Henry I. Stahr, D. D., brought the greetings and felicitations of Emmanuel Church, the mother Church of the Reformed Churches of Hanover. After a characteristic response from Dr. Roth, Mr. Brodbeck surprised Dr. and Mrs. Roth by presenting them with a beautiful cabinet radio, the gift of the consistory.

Rev. G. W. Hartman was installed as pastor of Wentz's Charge in Christ Church, Mainland, Pa., on Dec. 4. The committee consisted of Revs. D. K. Laudenslager, Calvin M. DeLong, and Geo. G. Greenawalt. On the following Wednesday evening upwards of 300 members and friends attended the joint reception tendered to the newly installed pastor and his family. An excellent program was rendered. The choir sang several beautiful selections. Rev. and Mrs. C. G. Petri, of Skippack, were among the invited guests. The former delivered a much appreciated address, to which Mr. Hartman fittingly responded. Other addresses were delivered by Miss Lucy Powell and Messrs. Frank Bartholomew, of Lansdale; Lester Mattern, of West Point, and Clement H. Bean, of Creamery. At the conclusion of the program the Woman's Missionary Society presented the pastor and his wife with a basket of handsome chrysanthemums. A delightful social hour followed the program and concluded the reception.

In Plymouth, Pa., First Church, Rev. A. M. Schaffner, pastor, the ordinary work of the congregation has been attended to and the special Church occasions have been magnified during the past months. Of the more recent activities we are glad to report that \$108 have been contributed to the endowment fund of the Ministerial Relief Society. The Every Member Canvass has been made and the teams reported that some few had doubled their pledges, many have made an increase, and no reductions. The pastor and his wife entertained the dozen men for dinner at the

parsonage before the canvass was started. The bazaar and supper netted \$275. This is unprecedented in the history of the congregation, and many still wonder at the unusual success. The "Messenger" is being pushed. Last year the increase in new subscribers was 150%. We cannot repeat this record this year, but the indications are that we will get more new subscribers than we had on the entire list two years ago.

Mr. D. C. Jacobs gave Church Hymnals to Zion Church, Arendtsville, Pa., Rev. Murray E. Ness, pastor, in loving memory of Mrs. Magdalena Minter. The "Parish Visitor" of this charge wisely gives the list of 22 subscribers to the "Messenger" as the "honor roll," and says: "The pastor always feels that he has secured a real assistant in every new reader of the 'Messenger.'" It also laments the fact that 95% of the homes do not as yet take the Church paper.

December has been a wonderful month in Trinity Church School, Phila., Rev. Purd E. Deitz, pastor, Harry E. Paisley, Supt. The spirit of Christmas was everywhere. The festival service will be on Wed., Dec. 28. Average attendance for November, 812. Carol singing at the Church on Christmas Eve. The Church will be beautifully illuminated. Carol singing by group of Endeavorers starts 4.30 Christmas morning. Trinity has paid \$3,700 so far on the apportionment. Recently Mr. Heinz Eckart gave an interesting address on "The Youth Movement in Germany."

A very successful School of Missions was conducted by Amity Church, Meyerstown, Pa., Rev. B. A. Black, pastor. The school met once a week for seven weeks. The adult group with 30 enrolled studied "The Adventure of the Church," under the leadership of Rev. Karl H. Beck, formerly a teacher in our Eastview Schools, now pastor of the Wilhelm Charge. The High School group with 20 enrolled used "New Paths for Old Purposes," under the leadership of Mr. Carl S. Sipple, formerly a teacher in Shantung Christian University, now a member of the High School faculty of Meyersdale. It was a rare privilege for the congregation to have two leaders for mission study classes, who have seen service in China, and are familiar with Chinese life and the needs of that great country. It is doubtful if any other congregation in the whole denomination has had such an opportunity. All who availed themselves of the privilege of these studies feel that they have gained a better understanding of the meaning of the Christian enterprise.

Christ Church, Latrobe, Pa., Rev. Ralph Hartman, minister, observed Christian Literature Day on December 4th, with special emphasis on the "Messenger." The young People's Division of the Church voluntarily offered to canvass the homes of the congregation in behalf of the "Messenger." A number of new subscriptions have been received, and the canvass is not yet completed. Home Mission Day was observed on Nov. 13th, with a special offering for State College Mission. The service prepared by the Board of Ministerial Relief was used on Nov. 27th. The people seemed to be impressed with the service and the information derived has aroused added interest in the cause. A carol service will be held at 6 o'clock Christmas morning. A pageant and White Gift service will be presented by members of the Church School Christmas evening, with special offering for St. Paul's Orphans' Home. Union services will be held during the Week of Prayer, culminating in a union Communion service in which all the congregations participating in the union services will partake of the Sacrament of the Lord's Supper "as one body in Christ." We believe this sacred service at the close of the week's services will make a real impression on the community

and do wonders for Christian fellowship and co-operation.

On Dec. 11, Rev. Dr. J. J. Schaeffer observed his 15th anniversary as pastor of Trinity Church, Allentown, Pa. Elaborate programs were arranged for all services. Rev. J. M. Mengel, Reading, Pa., a classmate of Dr. Schaeffer at Franklin and Marshall, preached the morning sermon. The choir rendered special music under the direction of Choirmaster Norman Peters and the Allentown Instrumental Ensemble gave a selection. At 6.30 P. M. the Junior and Senior C. E. Societies had a great rally when catechumens that were confirmed by Dr. Schaeffer during his pastorate were present by special invitation. The meeting was addressed by Rev. J. M. Mengel. At the evening service, Rev. I. O. Schell, Souderton, also a classmate of the pastor, and a former member of Trinity Church, delivered the main address. Emmanuel Male Chorus, of Bethlehem, featured the program with several numbers. During the 15 years of his pastorate Dr. Schaeffer has added 748 new members. The membership of the congregation has doubled, the S. S. has increased 40% and the Bible Class taught by the pastor, organized with 17 charter members, now number 118 members. During this period of time the Church raised for all purposes the sum of \$149,000. Few congregations can lay claim to a finer spirit of co-operation than that which was prevalent at Trinity during all these years.

"If every member of the Reformed Church in the United States were to give one-tenth of his income to the Church, which, according to the deliverance of the General Synod of 1926, is the minimum standard of giving in our denomination, the income of the Reformed Church would be \$27,098,302 a year. As a matter of fact," says the Rev. Dr. William E. Lampe, Executive Secretary of the General Synod, "the total recorded benevolences of our Church last year were only \$1,629,961. Adding to this the money given for congregational purposes, which was \$5,177,448, we have only a fourth of a tithe given last year. Surely we have a right to expect to receive the \$1,203,938 for the Boards, plus what is asked by the Synods, and Classes, or at least \$2,000,000 for benevolences. The tithe of the annual income of our members, which is a little more than twenty-seven million dollars, if all given to the Church, would not only pay the benevolent budgets of two million dollars and as well provide the five million dollars for pastors' salaries and other congregational expenses, but the remaining \$20,000,000 would pay off whatever indebtedness there may be on any Church or parsonage in the denomination, would cover the deficits of General Synod's Boards, would give the additional million needed to complete the endowment fund for ministerial relief, would make possible the provision of more adequate buildings for old folks' homes and orphanages, would double every pastor's salary, and would still leave more than five millions of dollars for the endowment of our educational institutions."

The members of Zion Church, Chambersburg, Pa., members of the Ministerial Association of the town and friends, had a very happy time, Friday evening, Dec. 9th, at a reception given to Dr. and Mrs. Irvin W. Hendricks, in observance of the 20th anniversary of the present pastorate. The main S. S. room was beautifully decorated with palms, Christmas greens and flowers, and bright, sparkling music by the S. S. orchestra, a quartette and soloists enlivened the program of the evening. After personal greetings were extended by the many present, Rev. W. R. Gobrecht, pastor of St. John's Church, who is also president of the Ministerium, in a happy manner expressed the congratulations of the pastors of town, referring to Dr. Hendricks as "a



man not only loved, but looked up to," and in a fine way spoke of the high regard of himself personally, and the people of his congregation, for Dr. and Mrs. Hendricks. Dr. A. W. Thrush, an elder, spoke of the pastor as "a worthy successor of the distinguished line of pastors of Zion Church," and with deep feeling spoke of the love and esteem of the congregation for their pastor and his helpful wife; and in closing handed him an envelope containing a check, the figures of which were in harmony with the substantial and liberal manner in which this historic Church does things. Dr. and Mrs. Hendricks, during their residence in Chambersburg, have been actively identified with the civic, educational and welfare work of the town, as well as the work of their parish and the general work of the Reformed Church. At the recent election, Dr. Hendricks was re-elected as a member of the School Board, being nominated by both political parties. The "Messenger" joins in heartiest felicitations to these good friends.

The Men's Club, of St. John's, Pottstown, Pa., observed Ladies' Night Dec. 9. Mr. Herbert B. Miller was chairman of the committee. A fine musical and literary program was rendered. The address of the evening was given in splendid fashion by the Rev. Howard A. Kosman, pastor of Zion's Church. A well prepared luncheon was served by a committee of the women folks assisted by the men of the entertainment committee and was enjoyed by all. Mr. Albert Mauger was elected president for 1928. The past president, Mr. Alfred D. Boyer, was recently elected a member of the School Board for Pottstown, and is vice-president of that body. The Children's Division of St. John's Sunday School, Rev. Walter D. Mehrling, pastor, is now operating on a departmental basis. Mrs. Ralph Houch is superintendent of the Cradle Roll Dept.; Mrs. Lewis Feather is superintendent of the Beginners Dept.; Mrs. Hugh Unruh is superintendent of the Primary Dept.; Mrs. Walter D. Mehrling is superintendent of the Junior Dept. Carroll Rutter, Esq., is superintendent of the School. The Young People's Society of St. John's is working hard on a play to be given in January. Sunday, December 18, groups of these young people visited the various Young People's Societies of Pottstown in lieu of their own regular meeting at 6.15. Mr. Kenneth Smith is president of St. John's Y. P. S. The Every Member Canvass is in progress in St. John's, Pottstown, and St. Paul's, Stowe. Catechetical classes are being conducted. 73 copies of the Almanac and Year Book for 1928 have been sold thus far. St. John's large bulletin board gives to the public not only its own program, but also a bit of Scripture, which those that run may read. This beautifully attractive bulletin board has carried its weekly message for many months now, and was given in memory of Mrs. Mary C. Feather.

St. James Reformed Church, Allentown, Pa., Rev. Jos. S. Peters, pastor, made its Every Member Canvass Nov. 13. After two meetings were held in preparation for the same, the 36 men who went out in this interest were commissioned by the pastor at the morning service. All details were more complete than formerly; the returns exceeded those of the previous year by about \$600. The canvass was completed during the week. The complete budget this year calls for \$10,351, which includes the amount of the apportionment for 1928. Home Missionary Day was observed in Church and Sunday School on Nov. 13th. Prof. Shumaker, teacher of History at Cedar Crest College, spoke to the School about the need of an adequate Church edifice for our work at State College. His talk was very interesting, and it stimulated giving for the offering of the day. Approximately \$100 was received for the day. Community Thanksgiving services

were held in Allentown in six districts. One of these was held in St. James with Rev. A. S. Fite, pastor of Asbury Methodist Church, as preacher. Other ministers taking part in the service were: Rev. J. P. Bachman, Rev. Victor Boyer, Bishop Woodring, of the Evangelical Church, Rev. Gomer Rees. The pastor had charge of the service, and arranged the several services for the various districts in the city in behalf of the Church Federation. The offerings in all the Churches were given to the Allentown Hospital. The annual Thank-Offering service of the Woman's Missionary Society, of St. James Church, was held Sunday, Nov. 27, at 7.30 P. M. Dr. Bartholomew was present and delivered a splendid address on China. There was a fine gathering present to receive the message and the Thank-Offering was \$100.20. This has since soared to \$156, with some of the boxes still to be received.

Christ's Memorial Church, West Hazleton, Rev. E. Franklin Faust, pastor, has been busy the past months. Not many special events have occupied our time, but the regular affairs of our congregation's life, to which was added the one special event of remodeling our Sunday School rooms. On Labor Day our men gathered together and cleared the room for the contractors, who began work next day. Our three-room building has been changed into a 19-room house, providing a separate room for each class. Additional floor space has been provided by placing two balconies which provides for about 125 more seatings. As arranged, the building may be used for departments or for general assembly and individual class rooms. First floor rooms are separated by Wilson Rolling doors, the balcony rooms will be separated by velour curtains. The work was neatly done and makes us a handsome place of worship and study. The cost of the change is \$4,650. In addition to this interior work there was laid a new pavement on both sides of the Church at a cost of \$560, and repairs to roof and windows to the amount of about \$200. Dec. 11 the Sunday School house was reopened and Rally and Promotion services held. The place was crowded. Rev. Robert J. Pilgram, Secretary of Franklin and Marshall College, was the preacher-guest. He spoke to the school in the morning of "Religious Education, and the Great Work of the Church." In the evening he preached on "The True Commerce of Christmas." It was surely a day of joy and inspiration. The Missionary Society held the annual Thank-Offering service Dec. 1. Rev. L. M. Fetterolf, of Pottsville, gave the address. He spoke on "Stewardship." Preparations are now in process for Christmas services, which will be held Christmas evening.

From the Manor Charge, Adamstown, Maryland, Rev. G. W. Kerstetter, pastor, reports: The C. E. Society sponsored a lecture by Rev. and Mrs. Frank M. McKibben on "Christ in Art, Hymn and Scripture." Educational in intent, impressive in thought, worshipful in spirit, and interesting throughout, it could not help but produce a spirit of reverence and adoration for the Christ. Dr. McKibben is the General Secretary of the Maryland S. S. Association. Over 100 were present for Union Thanksgiving service. Rev. Cyril Hoover, pastor of the M. E. Church, preached the sermon on Psalm 100:4. The offering from now on each year will be given to the Frederick Hospital Fund for the endowment of a bed. Eight members of the Sunday School attended the Teacher Training School at Frederick. The Thank-Offering of the W. M. S. was over \$16 for the first year. Organized last February with 12 members. A union meeting of the Junior, Intermediate and Senior Societies observed Young People's Day, with almost 100 present. Intermediates gave the "Emmaus Way" most impressively. Miss Grace Lockton, of the Hood College

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Faculty, gave a fine address on the religious life of the young people of Scotland. The offering will be given to the Young People's Department.

The 50th anniversary of Heidelberg Church, Marion, Pa., Rev. John C. Sanders, pastor, was observed on Dec. 11 with special services. After special musical numbers, the anniversary day sermon was preached by Dr. George L. Omwake, President of Ursinus College. In the evening Rev. F. F. Bahner, D. D., Waynesboro, Pa., presented the discourse. Heidelberg was organized in 1827 as a part of Salem Union Church near Marion. The original Heidelberg Church was erected in 1877 at a cost of \$4,650; a S. S. room was added and a new tower erected in 1896, costing \$2,800; in 1922-23 extensive repairs were made to the Church building, at a cost of \$6,700; and in 1926-27 additional improvements were made to the amount of \$550. The members now number 231, the largest enrollment since 1910. Letters of felicitation were received from Revs. I. M. Beaver, Reading, Pa., G. P. Fisher, Sharpsville, Pa., Pierce E. Swope, Lebanon, Pa., J. S. Heffner, Shiremanstown, Pa., all former pastors of Heidelberg Church. The anniversary committee consisted of John A. Diehl, C. E. Haulman, John E. Latshaw, J. C. Fuss and Rev. John C. Sanders. A handsome souvenir directory of organizations and members, and portraits of former pastors, including Revs. P. Allison Long, I. M. Beaver, G. P. Fisher, Pierce E. Swope, J. S. Heffner, J. W. Keener, and H. N. Smith.

## BETHANY ORPHANS' HOME

Rev. C. Harry Kehm, Supt.

### Christmas Greetings

The children of Bethany have caught the Christmas spirit. The mail man has been delivering more packages at the Home during the week than he ordinarily does. Many of these bundles are marked, "Do not open until Christmas." They are stored away in a room under lock and key and will be brought forth on Christmas Day.

Some friends have written for the names of children who are not likely to receive a gift, so that every child in the Home may receive something they have written all the names on the packages and there are sufficient number for all and none will be forgotten.

So on Christmas morning while you are happy and busy in your homes you may



## PASTORS

We have a limited number of the **CENTENNIAL ANNIVERSARY MESSENGER**, which we will gladly send to any who want additional copies.

Re-orders are now going out. We would urge prompt action.

**FIRST COME - FIRST SERVED**  
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think of our 211 children happy at Bethany.

But the Home cannot be run by toys and articles alone. We must depend on the Church for funds to supply our every day necessities throughout the year.

As you know Bethany Orphans' Home is maintained by the voluntary contributions of the members of the Reformed Church, in Eastern Synod. In order to maintain the high standard established in the past and reaching forward to still greater things the Board of Managers appeals for a generous and liberal offering this year.

The responses in the past have been most satisfactory, but we trust you will endeavor to increase your contributions so that the work for the caring and developing of the children may not only continue, but be enlarged.

The Bethany Family wishes you one and all A Merry Christmas.

## CHURCH SCHOOL PROBLEM SHOP

*Answers Fitted While You Wait*

By DR. W. EDWARD RAFFETY

Professor of Religious Education,  
University of Redlands Redlands, California

**Problem Presented:** Should all regular Church School expenses be paid out of the congregational budget?

**Answer:** Our answer is **yes**. The Church School is the School of the Church—the Church functioning educationally. Of course, the whole educational task of the local Church may be performed through several channels. The Church School, however, is where the Church discharges its chief local educational responsibilities. It is the only educational institution in all the world that serves all ages, both sexes, from the cradle to the grave. This being true, the Church has no more important work.

The Church as a whole must religiously educate its whole congregation, those who are members and those who voluntarily associate with the members for study and fellowship. It has an educational mission to the youngest and to the oldest not otherwise reached throughout its whole parish.

In the performance of this sacred duty, if it takes the long look ahead, it will be willing to make a worthy investment. As these lines were being written, my door bell rang. A few pennies in change were given to me by the laundry man, who said, "Here is some Sunday School money." I replied, "My children won't use pennies anymore, because our Church School workers request each child in each department use duplex envelopes, telling the children that the Church School cannot be run any more on the penny basis. It is graciously understood that if for any reason any child cannot put in his envelope any more than a penny on each side, that his two-cent offering is most acceptable. Even my

youngest, who is 7 years old, insists that he wants at least 5 cents in each side of his envelope." The laundryman laughed and said, "That's right; you can't run anything these days on a penny purse." And yet, many of our Sunday or Church Schools try it. This may account for the meagre results. We get out of most things just about what we put into them. We can't expect a pound dividend for a penny deposit. Then, too, if the Church as a whole feels the financial responsibility, it will take more vital interest. Where our treasure is, there also our heart is.

After carefully considering the matter, the Church School should recommend to the proper Church authorities the amount of the annual budget for the Church School, which should be incorporated in the general Church budget for the year.

**Problem Presented:** Should all offerings in the Church School be given to benevolence?

**Answer:** We answer, **no**. If the double-sided individual envelopes are used, and we are convinced that these are best, then they should be printed about as the regular Church offering envelopes are, perhaps smaller size. In most Churches, there is provision on one side of the envelope for an offering for home Church expenses and on the other side for an offering "for benevolence," "for others," "for missions," or some such expression.

If our chief business in a Church School is religious instruction, why not include the offering, and let all pupils, especially children and young people, know how to give. Most of us are committed to the two ideas each Sunday, viz., to give for our own local expenses, and also at the same time to give for others. Many Church Schools are doing this very thing, and are thereby growing a generation of intelligent, cheerful, and liberal givers. Where a Church School is departmentalized and has separate worship services, the offering should be received as an act of worship, even as in the regular Church service. If it is desirable to record offerings by classes, the departmental secretary or treasurer can easily do so from records of class memberships. Even in a small, one-room school, the offering can be in duplex envelopes and be made a part of the worship service of the School.

Where a Church School does not use individual duplex envelopes, but receives its offerings through class envelopes, or other receptacles, the School as a whole can decide about the percentage which it would like to have the Church use for local Church School expenses and the amount to be given to the Church's benevolence fund. With the system advocated above, the Church School would have, not a treasurer as such, but a financial secre-

## FINDING THE WAY

By Arthur Y. Holter, Pastor,

Bethany Tabernacle, Philadelphia.

A little book in prose and poetry, with Bible references, containing twenty-five helps to the Christlike life.

Dr. Paul S. Leinbach writes in the introduction: "The writer of this splendid little booklet has shown rare insight in his choice of material, and he has rendered a service which should help many to 'find the way' to closer communion with Him Who is 'the Way, the Truth, and the Life.'"

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tary who will receive all offerings, make records, and then turn over the money to the Church treasurer.

All of the above applies to the regular Church School offerings, and does not take into consideration organized class dues or special funds raised for special purposes.

**Problem Presented:** I am a teacher of a class of young people. Can you suggest some teaching method that will help me?

**Answer:** Yes. Why not try the project "method?" Get acquainted with Edwin L. Shaver, who has again put Church School workers at his door with a sincere "thank you" for more help in work with young people. This time he offers his latest book, "A Project Curriculum for Young People," 222 pages, price, \$1.50. Order from your own bookstore at 1505 Race Street, Philadelphia, Pa. Church School teaching of young people can be about the dearest thing outside of a cemetery, or it can be one of the happiest, most fruitful experiences. We highly commend this and all of Mr. Shaver's books along this line. This manual can be used independently, or in connection with his series of ten separate projects for young people. Pupil-participation brought to its finest realization will follow the fair trial of the valuable suggestions. Why not try it? Use his course, or your own denominational courses for young people. Put this newer method to work and watch young people grab at the chance to get into the "game." Many young people in the midst of their every-day experiences, face vital life-problems that must be, will be solved. The wide-awake Church School teacher, with the newer methods of teaching, has, in this generation, a high and holy privilege.

(Send all questions and problems in your Church School direct to Dr. W. E. Raffety, 432 Center Street, Redlands, Calif.)

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# Home and Young Folks

## A CHRISTMAS CAROL

The Christ-Child lay on Mary's lap,  
His hair was like a light.  
(Oh weary, weary were the world,  
But here is all aright.)

The Christ-Child lay on Mary's breast,  
His hair was like a star.  
(Oh stern and cunning are the kings,  
But here the true hearts are.)

The Christ-Child lay on Mary's heart,  
His hair was like a fire.  
(Oh weary, weary is the world,  
But here the world's desire.)

The Christ-Child stood at Mary's knee,  
His hair was like a crown,  
And all the flowers looked up at Him,  
And all the stars looked down.

—G. K. Chesterton.

## Junior Sermon

By the Rev. Thomas Wilson Dickert, D. D.

### THE CHRISTMAS TREE

Text, Ezekiel 31:8: "Nor was any tree in the garden of God like unto it in its beauty."

To most of us Christmas would not seem like Christmas without a Christmas tree. From childhood the Christmas tree has been a beautiful and important element in our celebration of Christmas. When we came down stairs, earlier than usual, on Christmas morning, one of the first sights that greeted us was the beautifully decorated Christmas tree.

The Christmas trees of today are much more elaborately decorated with ornaments than were those of our day. Then the decorations were very simple, consisting of sticks of candy, clear toys, candy canes, small baskets, and pretzels, nuts and paper ornaments. Great progress has been made during the past thirty or forty years in the production of beautifully painted Christmas tree ornaments made of thin glass in a large variety of shapes, and in the making of paper and tinsel ornaments. Electric lights add very much to the beauty of the modern Christmas tree. Years ago wax candles were used to light up the tree, but there was always danger of fire, and sometimes the joy of Christmas was turned into suffering and sorrow because of these candles.

It is a pleasure to go along the streets at Christmas time and to see the many beautifully decorated and brightly illuminated Christmas trees which are found in the homes that you pass.

Of the modern Christmas tree we may truly say in the words of our text: "Nor was any tree in the garden of God like unto it in its beauty." The tree here spoken of was the cedar tree, and this is the tree that was much used as a Christmas tree when I was a boy. Pine and spruce trees are used a great deal in our day for this purpose. There are a number of kinds of pine trees which may be bought on our streets at this season. Some of them are brought from Maine and other New England States, and some are raised on large estates near our cities.

But Christmas trees have been in use only about four hundred years. They were first used along the Rhine River in Germany, and later the custom spread all over

Germany, and in the nineteenth century it captured the whole Christian world. Christmas trees have been in general use, therefore, only about a hundred years. But I am sure you are all glad that custom came to our country, because the Christmas tree adds much to the joy of Christmas.

This legendary story of the first Christmas tree is told by Lucy Wheelock:

Two little children were sitting by the fire one cold winter's night. All at once they heard a timid knock at the door, and one of them ran to open it. There, outside in the cold and darkness, stood a child with no shoes upon his feet and clad in thin ragged garments. He was shivering with cold, and he asked to come in and warm himself. "Yes, come in," cried both the children. "You shall have our place by the fire. Come in." They drew the little stranger to their warm seat and shared their supper with him, and gave him their bed, while they slept on a hard bench. In the night they were awakened by strains of sweet music, and looking out, they saw a band of children in shining garments, approaching the house. They were playing on golden harps and the air was full of melody. Suddenly the Strange Child stood before them, no longer cold and ragged, but clad in silvery light. His soft voice said: "I was cold and you took Me in. I was hungry and you fed Me. I was tired and you gave Me your bed. I am the Christ-Child, wandering through the world to bring peace and happiness to all good children. As you have given to Me, so may this tree every year give rich fruit to you." So saying, He broke a branch from the fir-tree that grew near the door, and He planted it in the ground and disappeared. And the branch grew into a great tree, and every year it bore wonderful fruit for the kind children. It was, indeed, a remarkable Christmas tree.

I read another story some time ago, which I thought was very good. But this is a fairy story.—A poor woodcutter lived in a little house near a big forest to which he went day by day to cut down trees out of which to make useful articles. He had a wife and a little daughter in the cottage. Sometimes the little daughter would see a number of fairies dancing on a stone wall near the house. They beckoned to her to come and play with them, but she shook her head because she had to help her mother to work. But at night, when she was in bed, they came to her window and tapped on it, motioning to her to get up and go with them. She would get up and go with them and dance with them in the moonlight, but in the morning she always found herself in bed and was not quite sure whether it had been a dream or a reality. Christmas was drawing near and father hurried to get a certain amount of work finished before the holidays. On Christmas Eve he had just finished his work and started for home, a little later than usual. But on he went, anxious to get home to his wife and little girl. After walking longer than it usually took him to get home, he found that he was lost in the woods. He began to be troubled about it, when all at once he saw a tree ahead of him lit up with a large number of small lights. He went toward the tree, and when he approached it the lights began to grow dim and finally went out, but then he saw another tree ahead of him lit up in the same way. When he came near the tree the same thing happened, and another tree ahead of him was lit up. He now began to believe that the fairies had come to his rescue and were guiding him home. And

so it was that by following these illuminated trees he finally reached his cottage and his wife and his child. He was so grateful that every year after that, as long as he lived, he lit up a cedar tree by the side of his gate every Christmas Eve in honor of the little fairies.

You are, doubtless, all familiar with the story of the discontented fir-tree, of which Hans Christian Andersen tells us. I do not have room for the whole story, but will give the main points briefly to show you that there is not much difference between a discontented fir-tree and a discontented boy or girl. He grew in a very good place; the sun shone on him, and he had plenty of fresh air; and there were many comrades around him. But he wanted so very much to be a grown-up tree. How familiar that sounds! When the large trees were cut down and taken away for masts of ships, he wished that he was tall and could go out into the great world. When smaller trees were taken away as Christmas trees, he wished that he too might be taken to be beautifully decorated. At last his turn came. One Christmas he was taken away and found his way into a large home, where he was adorned with beautiful ornaments. He was looking forward for something different, not satisfied with what he had. At last he was stripped of all his ornaments and thrown into a corner to dry and was finally cut up for fire wood. He saw his mistake when it was too late. He cried out: "'Tis over—'tis past! Had I but rejoiced when I had reason to do so! But now 'tis past, 'tis past!'"

"The Book of Knowledge" brings to us a good suggestion for Christmas, which I also saw in another book, and which I want to pass on to you. It is about a Christmas tree for the birds. While enjoying your own Christmas tree with its many good things, in your warm and comfortable home, have you ever thought of the birds out in the cold, the ground frozen and perhaps covered with snow, with hardly anything to be found to eat? You might be the birds' Santa Claus this Christmas by making a Christmas tree for them. Get a small Christmas tree, plant it in a pot, decorate it with bright pieces of cloth or ribbon, and with colored paper made into little bags to hold bread-crumbs. Tie little baskets on the tree and fill them with bread-crumbs, little pieces of crust or toast, nuts, or some of the seeds that are given to tame birds. When it is all ready place it in the back yard or the garden and see what will happen. When you see how the birds will enjoy their Christmas tree your own Christmas tree will be happier.

## When Sunday Comes

BY JOHN ANDREW HOLMES

Since success depends largely on will power, the following is suggested to young people as a test of such power: Resolve to attend Church ten Sundays in succession, come what may. Mark yourself ten for every week you carry out your resolution. If you earn 100 in the ten weeks you can make a success of life—and what you hear at Church may inspire you to do it.

All work and no play makes Jack a school teacher.



## GUESS WHO?

A street in London has been named after a well-known dean. Lamp posts at short intervals, however, disperse the gloom.—Punch.

The pedestrian who insists on getting his rights usually gets his rites.

## Chirky, the Gray Squirrel

By Allen Chaffer, in "Christian Observer"

Chirky, the first of the gray-squirrel family to wake that morning, yawned, stretched, and wriggled out of the warm nest in the hollow oak tree. Scrambling up the inside of the bark, he peered from the knot-hole that was their front door. What had happened? The world had turned white since last night.

It was Chirky's first snowstorm. He blinked his beady eyes, and looked again. The air was full of white things that looked like tiny feathers. They kept falling, falling. The tree itself was frosted. The limb that sloped uphill from their front door was all white on top, the ground was smooth white and came half way up the rail fence, the old stone wall behind the barn was just a ridge of white, and the woods were as white as everything else.

Chirky wriggled his soft furry nose; he could smell nothing but clean cold air. He perked his ears; he could hear nothing but an unnatural silence. He stepped cautiously out on the limb; his feet sank into something soft and wet, and he popped back into the tree trunk to think it over. It would be awful cold for his feet; perhaps he had better stay indoors.

My, but he was hungry! He was just about to run down cellar for some of the nuts he had helped store last fall, when he saw Blackie, the queer squirrel from the maple tree next door, digging in the top of the hollow stump where Chirky had hidden some fine acorns.

"Leave those alone!" barked the gray squirrel angrily, leaping out on the overhanging limb. "Those are my nuts! Why don't you eat your own? But I suppose you didn't work very hard getting ready for winter, you lazy thing, you!"

Blackie answered never a word. He just dug as fast as he could through the snow, till he found a nut, sat up and began eating it hungrily between his forepaws.

"Those are my nuts! My nuts! My nuts!" Chirky scolded, running out to the end of the limb, with a jerk of his tail for each bark. But Blackie kept right on nibbling as fast as he could.

"My nuts! My nuts! Leave those nuts alone or I'll bite your nose off!" and Chirky made a flying leap to the stump.

But at that moment Blackie spied something trembling. "Quick!" he gasped, thing down on the old stone wall that set "Hide!" and he flattened himself against the side of the stump farthest from the wall, and peeked cautiously around it.

To Chirky it looked, at first glimpse, as if there were a white shadow bounding along the top of the wall, a shadow a little larger than himself.

"It's Stoot, the weasel!" quavered Blackie. "Down, quick!"

Chirky dropped, trembling beside his neighbor. "What shall we do?" he breathed, with his nose laid trembling to Blackie's.

"Come to my safety cellar," invited Blackie, making a quick dart to the root of another stump. Digging frantically through the snow with his clever forepaws, he disappeared. Chirky followed. It was a tight fit inside, for the two of them. But as they watched the narrow crack through which they had squeezed, they could see Stoot plainly. A slim animal, kind of long-drawn out, with a humpy

back, and a black tip on his tail. His eyes glittered like a snake's in his pointed flat head. He loped along the wall quicker than any squirrel could have done, then wriggled through a knothole in the side of the barn.

"Thank fortune, he's after rats this morning!" said Blackie. "He's too big anyway, to get through here after us."

"Blackie," whispered the gray squirrel, "You're a hero to share your safety cellar with me, after the way I acted about the nuts."

"Tut, tut," said Blackie. "When we're in danger we ought to stand by each other, don't you think?"

Chirky, the gray squirrel, watched the old stone wall for quite awhile before he decided to go home to the hollow oak tree.

"Better not be in too big a hurry!" warned Blackie. "Stoot hardly shows against the snow, except for the black tip on his tail. And once a weasel knows where you live, he will give you no peace."

"But I'm hungry!" Chirky thought of the cellarful of nuts at home.

"So am I hungry," said Blackie. "But that isn't half as bad as being caught."

Chirky looked about. There wasn't a nut to be seen anywhere. He remembered with shame how he had tried to drive Blackie from the acorns hidden in the stump. "You just help yourself, after this, to anything I have," he told his neighbor. "I didn't realize that you were really hungry."

"You see," said Blackie, "a weasel got my mother when I was just a little shaver, and there was no one to tell me how many nuts to store for winter. So I played all last fall, when you fellows were harvesting. And now I wish I had been more thrifty."

"You didn't know," agreed Chirky sympathetically, "But I'll tell you what we'll do. We are going to be good pals after this, and share everything alike. We'll take turns keeping a lookout for Stoot, and the fellow that sees him will give a warning signal. I'll watch now, while you go and dig out some of those acorns. You can eat in peace."

"Agreed!" said Blackie gratefully.

He was still digging for acorns in the hollow stump when Stoot wriggled out through the crack in the barn. Stoot enjoyed killing the rats that ate the farmer's corn and oats. That way he was some good in the world, because the rats were a pest.

But the big white weasel would have been just as ready to kill squirrels and bunnies. He was the most feared of all the furry folk on Sky Hill Farm.

Now Blackie was in real danger, had he but known it. For as he sat on the top of the stump eating acorns, he was in plain sight of the old stone wall where the weasel lived. His black coat showed far more plainly against the white snow than Chirky's gray one. But so starved was he, and so interested in chipping the shells off his acorns as he turned them around and around in his paws, that he forgot to keep an eye out for Stoot. Besides, it took a sharp eye to see the white weasel against the white ground.

Now Stoot was running along the top of the wall, a bounding white shadow moving through the snow-filled air. At any moment he might spy Blackie. Then creeping up on him as silently as the snowflakes themselves, he would leap, and it would be all over with Blackie.

But Chirky has been watching from the knothole in the hollow oak. First he saw the black tip of Stoot's tail dragging across the snow and up the stone wall. He blinked.

"Stoot! Stoot!" he barked softly to his comrade below. "Stoot! Stoot! Stoot! Stoot!" and at his warning, Blackie darted to his safety cellar before the weasel could spy him.



## Bible Thought This Week

PROCLAMATION OF PEACE:—Glory be to God in

the highest, and on earth peace, good will toward men.—Luke 2:14.

## BETHLEHEM

On Judea's fertile plains,  
In the wintry weather,  
Lay the sheep, all snug and warm,  
Pressing close together,  
Round the shepherd, in whose arms  
Lay cuddled tiny lambs.

"Hush, my lamb, and cease thy weeping;  
O'er us our Shepherd Star is keeping  
Watch and ward, and dark wolves' peeping  
Can do thee no harm.  
Nestle in thy shepherd's arm,  
He will guard thee from all harm.  
Sleep, my little lambkin, sleep;  
The Shepherd Star thy watch will keep;  
Sleep, my lambkin, sleep."

Sudd'ny on their startled sight,  
Burst a radiance all alight  
With glistening angel wing.  
The sheep and shepherds in affright  
Did stand, when in the glowing night  
They heard the angels sing.

Higher rolled that Glory Song,  
And the echoes rolled along,  
Glory, glory, glory!  
"Fear not," they sang; and a sweet calm  
Fell on the earth like healing balm,  
And trembling shepherds joined the song,  
Of the shining angel throng—  
Glory, glory, glory!

"Little lambkin, cease thy bleating,  
Heaven and earth tonight are meeting.  
A Child is come a Lamb to be—  
Gentle, meek, like unto thee;  
Guileless, loving, sweet, is He,  
Nestling close on mother's knee.  
We have heard the angels' song,  
Have seen heav'n's radiance far outflung,  
In His Star.  
Poor and lowly though we are,  
All this glorious ecstasy  
Has been given to you and me;  
And remembering, lambkin, can we ever,  
Ever weep again?

—M. R. S.

## Birthday Greetings

Alliene S. DeChant

Sh! Sh! There's a Grab Bag on its Sixty-Seven-Cent way to Japan,—a Grab Bag for our missionaries there. What's in it? Sh! Sh! There's a little Fox Terrier for our Dr. Schneder; a set of salt and pepper shakers (those your Birthday Lady won at Emmanuel's picnic, for shooting arrows, remember?), a music box, given by a lady we met in the Five and Ten; two games; a sewing kit, a stocking darning and a tape measure; two rings,—a gorgeous green one, and one with more than four diamonds in it! Oh! Yes! And three cake molds: a pig, a heart and a star; a box of birthday candles, a roll of paper napkins, a pie tin and an abestos mat for teapots in Japan. There's a pair of arm bands, too, with pink bows on them; and three watch-fobs with initials; a pencil box and boxes of "H" and "F" seals for letters. A purse, too, with a nickle in it; a "Mystery" crystal; a sponge; a ball of twine and—You'll never guess—Half a dozen clothes pins and—and—a MOUSETRAP! How I wish you could have shared in that tour of the Five and Ten; and in the wrapping of each gift with Christmas ribbon, and in carrying the box to the Postoffice. Nor did your Birthday Lady pay for all the gifts. The Girls'



Missionary Guild Lady of Reading Classis gave me one dollar, and a Reading girl, who greeted me after a G. M. G. meeting left 50 cents in my hands "for the missionaries." So here's "Grab Bag," greetings to all my Birthday Club folks who find joy and fun in planning s'prises—thirty in one box; 'specially for folks across the sea!

P. S.—Dr. Schneder's dog is tightly wrapped in corrugated paper so he won't break a leg 'r nothin.' And the green ring and the diamond ring are wrapped in such FAT parcels that folks will never, never suspect what is inside!

P. S. again: If Dr. Schneder doesn't "grab" his dog, my cousin, Katharine, over there in Sendai, has promised to see that he does get it. Sh! And I wonder who'll get the mousetrap!

P. S. the third time: What shall I give "Pete" for Christmas? He doesn't really need a new collar and he'll surely have enough chicken legs for his Christmas dinner.

P. S. Last Time: Another new member—a preacher's new girlie; Josephine Apple Pontius, born to our Rev. and Mrs. Paul Reed Pontius, of Lehighton, October twenty-second. We give Josephine a hearty welcome—a Christmas-time welcome to our Birthday Club.

**The Pastor Says:** If one is shot in the performance of duty, it is said in heaven not that the ball killed him, but that he stopped the ball. On earth he is seen to fall, but in heaven he is seen to rise.

## Family Altar Column

December 26 to January 1.  
The Rev. Dr. Frank Grether

**Thought for the week:** Repentance is God's gateway into our hearts.

**Hymn:** "It Came Upon the Midnight Clear."

**Monday, December 26—John the Baptist and Jesus.** Mark 1:1-11.

**Title of Mark:** The beginning of the gospel of Jesus Christ. The beginning reaches to the baptism of Jesus by John, and the gospel ends with the resurrection and ascension of Jesus. This was the apostolic curriculum laid down by Peter (Acts 1:22). Mark was an early friend (Acts 12:12) of Peter and so beloved that Peter calls him his son (I Peter 5:13). So the gospel of Mark is also the gospel of Peter. The raiment, the food of the Baptist, and the place where he preached accorded well with the stern character of this prophet of the law, who prepared the way for the Messiah and His gospel. With the hammer of God's judgments he broke the rock hearts of the self-righteous; by preaching repentance he leveled the ground and made a highway for the Lord.

**Prayer:** We thank Thee, our dear heavenly Father, for the testimony of the gospels. Grant us, we beseech Thee, true repentance, that knowing and feeling our lost condition, we may be willing, yes, eager to receive Him who is patiently standing at the door of our hearts and waiting for admission. Come, abide with us, Lord Jesus, that we may enjoy Thy blessing and spiritual fellowship of Thy presence for evermore. Amen.

**Tuesday, December 27—Prophecy Concerning John.** Malachi 3:1-6.

On a certain day of the year the Jews still open their doors and windows for the coming of Elijah as foretold in Malachi 4:5. Some of them, especially the children, are stricken with fear at the thought.

But Elijah, the Saviour tells us, has come. John the Baptist was this Elijah, sent to prepare the way for Him. Like the fuller's soap, like the refiner's crucible he was to purge and purify the sons of Levi and render the priests fit to bring the offerings of the people; and the offering of Judah and Jerusalem would be pleasant unto the Lord. Soreery, adultery, perjury, oppression and godlessness (verse 5) would have to be burnt out of God's people by righteous judgments, so that He might dwell among them once more.

**Prayer:** O God, most just and holy, who can endure Thy righteous judgments? Enter not into judgment with Thy servants, but consider our Mediator Jesus Christ, and for His sake be gracious unto us and forgive us all our sins. Thou knowest the sinful inclinations of our hearts: sanctify us, purify us by Thy Holy Spirit, that our thoughts and desires, our words and deeds may always be in accordance with Thy holy will. Bless us this day. Amen.

**Wednesday, December 28—Testimony of John.** John 1:19-34.

Not the Messiah, not the expected prophet, not even Elijah in person would the Baptist claim to be, although he was a great prophet and had come in the spirit and power of Elijah; no, not that, but only a voice crying in the wilderness, Make straight the way of the Lord. He had often eaten of the Paschal Lamb, he had read Isaiah 53, the prophecy of the suffering Messiah, the Lamb of God; and he had seen the Holy Spirit like a dove descending upon Jesus. Now he pointed HIM out to his disciples: Behold the Lamb of God which taketh away the sin of the world. Two of them came to Jesus, abode with Him that day, and brought others to Him.

**Prayer:** O Lamb of God, which taketh away the sin of the world, take away our sin, we beseech Thee, and accept us as Thy disciples. Thou art so meek and lowly of heart that we would gladly follow Thee. Thou art fairer than the children of men, and such grace is poured into Thy lips that we would gladly look up and listen to Thee. Thou art altogether lovely. Oh, that Thy grace, Thy heavenly beauty, the sweet consolation that flows from Thy blessed lips might draw us ever nearer to Thee. Amen.

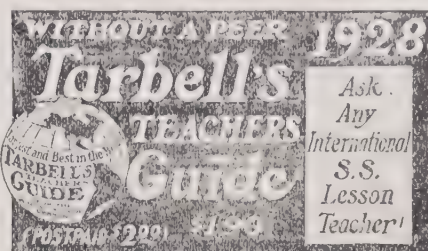
**Thursday, December 29—Character of John.** Luke 7:18-28.

The rugged man of the wilderness, who had lived under the open sky, was now languishing in a dungeon. Here he may well have had his dark hour, especially when his disciples reported the mighty deeds of Jesus for Whom he had so resolutely prepared the way. Who can escape his dark hours? And when they come, what shall we do? Go to Jesus. But the prisoner could not go, so he sent two of his disciples. They returned with a message that proved John's preaching had been true. He was not a reed shaken with the wind; or if so for a moment, not so any longer. He was not a ducking courtier who flattered Herod. If he had been, he might have been gorgeously arrayed and lived delicately. He was a prophet of the living God, and none greater.

**Prayer:** Lord, we are bewildered by the many voices in the world that ridicule Thee and Thy gospel. Thou knowest our troubled hearts and the dark hours through which we must pass. To whom shall we go? Thou hast words of eternal life. Give us courage to resist those pernicious influences that would win us away from Thee, our precious Saviour. Lead us aright. Amen.

**Friday, December 30—Death of John.** Matthew 14:1-12.

A man who would reprove a king for



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his sins was neither a reed shaken with the wind, nor a courtier fond of luxury. So he lay there in that dark dungeon on the eastern shore of the Dead Sea, till in the presence of a drunken stag party his head was danced off by a shameless damsel. His disciples buried the headless body and went and told Jesus. And Jesus departed into a desert place apart. Precious in the sight of the Lord is the death of His saints. Ps. 116:15.

**Prayer:** As Thou, O Lord, didst share the sorrow of John's disciples, we know Thou canst sympathize with us in our sorrows. Supply us with the grace and courage we need to be faithful to Thee. Help us to be true to our high calling as Christians, and without flinching to confess Thy name before all men. Make Thy face to shine upon us, O Lord, and be gracious unto us. Amen.

**Saturday, December 31—Preparing the Way.** Isaiah 40:1-11.

Isaiah 40 is one of the mountain tops of revelation: it glows with the sublime doctrine of the one true God, and promises comfort to His people. John the Baptist announces the fulfillment of this promise in the coming of Jesus: Prepare ye the way of the Lord, make straight in the desert a highway for our God. If on this the last day of the year we have anything to regret, it is not God's unfaithfulness, but our own. Let us plead with Him for forgiveness, but let us also extol His everlasting goodness.

**Prayer:** Thanks be to Thee, our God, for all Thy loving kindness. Thou hast crowned the year with Thy goodness. Thou hast given us all things richly to enjoy. For Thy numberless blessings we render thanks unto Thee. Remember not our sins against us, but blot them out forever, so that we may enjoy peace of mind and find rest for our souls. We ask it all in the name of Jesus. Amen.

**Sunday, January 1—Good Tidings.** Isaiah 52:1-10.

What poetry, what music in our scripture for today! On this New Year's Day listen to the lofty strains: "Awake, awake! Put on thy strength, put on thy beautiful garments. How beautiful upon the mountains are the feet of Him that publisheth salvation! Break forth into joy, sing together; for the Lord hath comforted His people. All the ends of the earth shall see the salvation of our God." Israel's redemption from captivity is a prophecy and a type of redemption. Jesus Christ has conquered His enemies and ours, and has redeemed us. "When tight days were accomplished," and this according to our present calendar was New Year's Day, "His name was called JESUS." In His name, therefore, let us begin the

NEW YEAR'S DAY.

**Prayer:** In Thy name, O Jesus our Saviour, we would begin the New Year. O everlasting God, only Thou knowest what this year has in store for us, but Thou art the Father of lights. Be Thou our light in the darkness, our comfort in sorrow, and among all our joys be Thou the chief joy. Send forth, we pray Thee,



Thy messengers of redemption and peace, and let all the ends of the earth see the salvation of our God. We ask it in Jesus' name. Amen.

### HOW MARY LEARNED HER PART

By Frances M'Kinnon Morton

Mary had been given a part to learn in the play they were going to give in her room at school. It was a very nice part to play, and Mary had been very eager to have it until she saw how many long lines there were to learn before she could play her part.

"I'll never, never be able to learn it," Mary said sadly when she first looked at all the lines.

"Why don't you give the part to Nellie Mitchell then?" asked her friend to whom she was speaking. "Nellie is so quick to learn, and she could do it all right."

"But Nellie never has very nice dresses," answered Mary with a little self-important air, "and the girl in this play has to have a nice dress."

"A nice dress won't help very much if you forget your part," said Clara Belle without much sympathy.

"Well, anyway," declared Mary, "I want the part, and I am not going to give it away to anybody even if it is hard to learn."

"Maybe I could help you to learn it," suggested a very nice voice, and both girls looked around in surprise, because it was Nellie Mitchell herself. "I might help you because I've found out a nice way to do it."

"Thank you," said Mary rather stiffly, "I can learn it myself."

But Mary didn't learn it very fast. Every day she would read it all over and over from beginning to end and try to make it stick in her mind, but it just wouldn't seem to do it. She fussed over it and complained over it and even cried over it a little, but it simply would not stick in her mind. Every day when she would try to say it over she would forget some of it until she felt so bad about it she was almost ready to give it up.

"I am going to Nellie and ask her how she learns a part," Mary said to Clara Belle at last.

"If I were in her place, I wouldn't help you," said Clara Belle, "because you were not very friendly to her the other day when she offered to help you."

"O, Nellie is sweet," said Mary, "and she'll be sure to help me."

And Mary was right about that, for Nellie set to work helping Mary to learn the part. "I don't try to learn it all at once," she said. "I learn some of it perfectly one day and the next day a little more of it, and the first thing you know it is all learned. When you try to learn it all at once you keep thinking about how long it is, and that is why you can't learn it."

"Will you hear me say it over, Nellie?" asked Mary anxiously, and Nellie agreed. Then every day the two girls would go off together, and Nellie would sit patiently hearing Mary say the lines until at last she knew them all. And the while she was learning to love Nellie very much.

"Even if she does not have very pretty dresses," Mary said to Clara Belle, "she is as smart and sweet as she can be."

"I think her dresses are all right," said Clara Belle; "they are plain, but they are nice."

Finally when the time came to give the play Miss Robertson said they did it so well that she was going to have it over twice, once in the afternoon and then again in the evening.

This set Mary to thinking, and finally she went to Miss Robertson with a plan. "Miss Robertson," she said, "Nellie knows the part just as well as I do, and she has been so kind to help me that I would like to let her play it one time. And," continued Mary in a very low whisper, "if she is poor and hasn't a very nice dress to wear, I'll let her wear mine."

So Miss Robertson arranged it, and Nellie played the part in the evening, wearing Mary's pretty pink dress when she did so.

Then Nellie asked to have Mary go and spend the night with her, and Mary went. "But I found out a good deal by going," Mary told her friend Clara Belle. "Nellie's father is one of the richest men in the city, and she could have all sorts of fine clothes only her mother is dead and her aunt thinks that plain clothes are nicest for school. I thought she would laugh at me for offering her my dress, but she didn't. I thought when she was so rich she would think it was a joke, but she didn't."

"No," said Clara Belle, "She wouldn't do that, because she is so nice herself, she is nicer than any dress in the world."

"Yes," agreed Mary quietly. "I think I learned more than my part in the play from Nellie."—*Christian Advocate.*

It appears, then, that Mark was not personally acquainted with Jesus, but he was associated with three of the leaders of the apostolic age, one of whom had been an intimate companion and friend of the Master. Moreover, his home was in Jerusalem, where his mother held a prominent place among believers. Formerly the Gospel of Mark has been regarded as comparatively unimportant. But today it is generally recognized as possessing supreme importance. It contains a narrative of the life of Jesus in its earliest form. And, directly or indirectly, it is the foundation of the other synoptic gospels.

The scope of Mark's life of Christ is somewhat narrower than that of Matthew and Luke. He begins with the preaching of John the Baptist, omitting the nativity narratives. In describing the person of Jesus, he stresses His mighty deeds, rather than His marvelous words. For that reason some of the early Church fathers chose the figure of a lion to symbolize this gospel. But Mark is equally emphatic in picturing the true humanity of our Lord. The style of the book is realistic and graphic. It reflects the impulsive nature of Peter, as does also the frequent use of the words "immediately" and "straightway." It is not the style of a man of wide culture, but of a man of action. We begin our study of Mark with the story of John the Baptist.

**I. The Man.** John the Baptist was born a few months before Jesus. His mother, Elisabeth, was related to Mary, and his father was a pious man who believed that his son was destined to prepare the way of the expected Messiah (Luke 1:17, 76). John grew up in the hill-country of Judea as an ascetic recluse, profoundly stirred by the conviction that his people were not ready for the Messiah whose advent was near at hand.

When he emerged from his seclusion, strangely garbed and fiery in speech, his preaching created a sensation. So deep an impression he made upon the people that some of them regarded Jesus as a reincarnation of his spirit (Matthew 16:14). And a generation after John's death, Paul found his disciples at Ephesus (Acts 18:25; 19:3). Such facts make it very clear that John was a great personality, who left a deep mark in his times.

The synoptists give us a graphic picture of the Baptist. Everything about him suggested the desert. His garb was strange, his food plain, his speech abrupt. He reminded the people of Elijah. And this resemblance was far deeper than they knew, extending beyond the external appearance of the rugged old wilderness prophet, to his message and mission. Both came as heralds of a new era. They preached judgment on sin, and thus they prepared the way for the greater prophets who succeeded them. In fact, this constitutes the peculiar greatness of John. After long years during which the prophetic voice hushed he again recalled his people to a religion that was real. This ascetic recluse had not been taught in the synagogue. His pious mother had taught him to know and fear God. His priestly father had trained him to understand the noblest religious beliefs and hopes of his people. His scorching sermons tell us how he rated the hollow religious pretence of the Scribes and Pharisees, who tithed mint and neglected mercy. Nor did he share the current Messianic expectations. The people expected a political Messiah who should consume the Gentiles with His wrath and shower blessings upon the children of Abraham. But John proclaimed a Messiah who, at His coming, would sift Israel, separating the chaff from the wheat. His stern summons to repentance, his uncompromising demand of righteousness, his proclamation of coming wrath are echoes of Israel's glorious past when great prophets championed the cause of God. And we must measure the lofty

## The Church Services

### SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Sunday after Christmas, January 1, 1928.  
John the Baptist and Jesus  
Mark 1:1-13.

Golden Text: He must increase, but I must decrease. John 3:20.

Lesson Outline: 1. The Man. 2. The Message. 3. The Ministry.

Our lessons for the next half year are taken from the Gospel of Mark. Their general aim is to discover the basis of the writer's conviction that Jesus was the Son of God, and to make this personal discovery through a study of the vivid pictures of Jesus' deeds of power and of the graphic statements of His teachings as

contained in the Gospel of Mark.

This most realistic sketch of the life of Jesus is the oldest of the synoptic stories, and much older than John's. Its author, John Mark, was the assistant of Paul and Barnabas on their first missionary journey. At Perga he refused to go further, and Paul deeply resented his conduct. Then Barnabas took Mark with him on a mission to Cyprus, and we hear no more of him in the Book of Acts. But Paul mentions him repeatedly as a "fellow-laborer" (Colossians 4:10; 2 Timothy 4:11), and we may conclude that he had become completely reconciled to the younger man. Still later Mark became the companion of Peter, who refers to him as "my son" (1 Peter 5:13). And out of this association grew the Gospel of Mark. It consists of Peter's recollections of Jesus as they were recorded by Mark.



spiritual stature of the Baptist in the light of the fact that for ages no voice like his had been heard in Israel, and that, among his contemporaries, he had no parallel save in him who was his greater successor.

The modern preacher may discard the garb and diet of John, and all his superficial oddities. But he needs a full measure of his spiritual insight that discriminates between truth and tradition, of his moral passion that grips the conscience of men, of his courage that calls the mighty to repentance, and of his humble self-effacement before Him whose path he was helping to make straight. And we do well to remember that John acquired his greatness of soul, not in schools or cities, but in the barren uplands of Judah, where his sole teachers were pious parents, great prophets of the past, and God.

**II. The Message.** We must turn to Luke or Matthew to learn the full tenor of his startling message. Denunciation, exhortation, and the threat of judgment mingle their notes in his sermons. He rebuked the Pharisees and Sadducees as "the offsprings of vipers;" he demanded scrupulous righteousness of all men, and he enforced rebuke and demand by the menace of the near approach of the kingdom of God, with its hewing, sifting, burning judgments.

Certainly, that was not the glad tidings of Jesus. It fell far short of the grace and truth that flowed from His benign lips. John quite understood the thunder of Sinai, but he did not fathom the love of Calvary. For him the coming Messiah was a smiter rather than a healer. And the least among the children of the kingdom knows that God sent His Son not with an axe, but with glad tidings of immeasurable love.

Nevertheless, John was a preacher of truth. His sermons contain notes of eternal truth and of peculiar timeliness. Note his accent of authority. He knew the fountain of spiritual truth outside and above him. He did not originate his message. God had stamped it upon his soul. And he was merely a voice crying into the wilderness. Men are still eagerly waiting for that note of moral and spiritual authority in our preaching. Especially so in these disrupted and distraught times. Note also his emphasis on repentance and righteousness. Not the spurious repentance of tears and lamentations, but a genuine change of heart and mind which finds expression in ceasing to do evil and in learning to do well. The Baptist spared neither high nor low. He had no sentimental sympathy for men steeped in sin. And he poured his scornful condemnation upon "the privileged class" whose religion was mere mockery of God. That, also, is a permanent note of the truth which our emphasis on the divine Fatherhood dare not silence.

Like John, every true preacher proclaims the coming of God's kingdom and prepares the way of his Lord. We have caught glimpses of the glory of this coming kingdom which John never saw. But its full realization belongs to the future. Some may doubt its coming. Others fear it. But the servants of the Master seek patiently to make straight the crooked paths of sin, to lower the mountainous iniquity of the world, to fill its abysses of suffering and sorrow with love and hope—"till He come."

**III. The Ministry.** The preaching of John caused a profound sensation. Crowds flocked to hear him, and many were converted. Apparently the news of this great revival reached Jesus in Nazareth. And we can readily understand that this greatest religious movement of the day arrested His attention and enlisted His eager sympathy. Accordingly He went to the Jordan to observe the work of John, and possibly, to identify Himself with it. And there the event took place which forms the

closing part of our lesson. Two things stand out in the narrative. John's instinctive recognition of Jesus' greatness, and Jesus' humble acceptance of John's tribute to His supremacy in the realm of the spirit. Both knew their true worth and place in the kingdom. The herald recognized his Master, though, later, his clear spiritual vision seems to have been clouded temporarily, and Jesus deeply appreciated the ministry of His great forerunner (Matthew 11:2-11).

Much has been said and written about the baptism of John. What did it mean? If we are to consider His humanity as real and His spiritual unfolding as normal, the answer seems clear. His baptism was his public consecration to the kingdom of God, whose speedy coming John proclaimed. It was his solemn public pledge that he was making the will of God his meat and drink. It meant his self-dedication to the salvation of mankind and to the establishment of God's kingdom. Thus, formally, the baptism of Jesus was like that of the multitude who were baptized by John. It differed from all others only as he differed from them. It was unique because he was unique. He alone was God's well-beloved Son, whose soul was one with the Father in the purposes of His holy love. And it was this majestic soul that dedicated Himself solemnly to God and man in the public act of baptism.

None of us today canathom the soul of Jesus and say just what this act meant for Him. That it bore a solemn significance appears from the last two verses of our lesson, which record God's acclaim of His baptism. It suggests a profound spiritual experience. And it may well be that the moment marked the dawn of Jesus' messianic consciousness. In any case it did mark the end of His private life and the beginning of His public ministry.

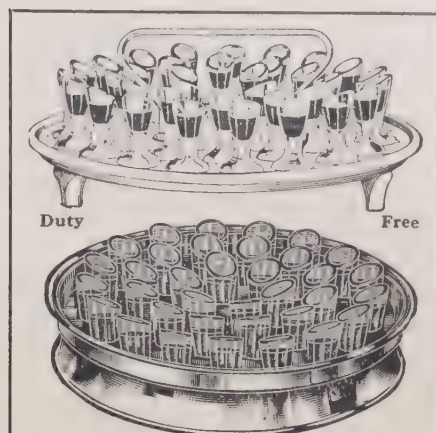
#### THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

**January First—What Are the Values of Daily Devotions?** Psalm 40:1-8.

During this New Year our Christian Endeavor Topics are so arranged as to give a special emphasis to some problem or phase of Christian life for the entire month. In this way twelve outstanding themes in their different aspects shall be discussed during the course of the year. For the month of January the devotional emphasis is brought to our attention. It is fitting that this should be the first of these special emphases. It is being considered that during the first month of the year, but is also first in importance and significance for the Christian life. On this New Year's Day when we are turning a new page in life's record and when we are taking a new breath for the duties and responsibilities before us, it is proper that we should first of all consider this emphasis on daily devotions.

There is great need for this. The devotional note is strangely and sadly neglected. The evidences of this are found on every side. We are living in a materialistic age. It is the age of the machine. Nothing more revolutionary has ever been introduced into the life of men than when the spirit of materialism and the mechanistic philosophy were given the right of way. It has affected everything. There is no department of human life which has not been saturated by it. Our religious life has greatly suffered from it. In consequence our Church life has become so largely a matter of organization, of wheels within wheels, of methods and machinery. It has affected the very end and purpose of our Church life and activity. We want to build up big institutions, raise large budgets, accomplish great tasks. Our whole present-day religious vocabulary is saturated with it. We are using words that fit a mechanical age. The vital, spirit-



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ual, classical, philosophical words full of mystic and poetic meaning are so largely lost and in their place we have substituted words associated with the machine, the shop, the factory, business, economics. All this is playing havoc with the spirit of devotion. Daily devotions are no longer popular nor are they practical. They are a thing of the past. Our hurry-age works havoc with the spirit of devotion. We lack time to be holy. Once the Bible rested on the breakfast table at which sat the head, the priest of the family. Today the daily paper takes the place of the Bible. We have no time in the morning for our devotions and no strength or inclination at night for the same. Many duties stand shouting in our ears summoning us to this and that and the other thing. The

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consequence of it all is that the devotional spirit dies down. The conversation in the home partakes of the same worldly, social, materialistic character. The books and literature are of the same order. There is nothing there to feed the fires of devotion. So much is missed by this neglect. True, some people do not miss it because their life interests are centered in other things. But some of the best things in life are missed when daily devotions are no longer observed.

1. **They give a poise and balance to life.** It is a wonderful thing to enter into conscious communication with the great spiritual realities and hold ourselves in fellowship with the same even though it be only a brief time. It enables us to face the day aright. It gives a proper bias to life. It gives the true direction. It is the equivalent of a spiritual bath, gives tone and color and character to life. It steadies the soul and strengthens it for the duties and responsibilities of life.

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3. **They serve to form the habit of devotion and keep the springs of prayer and praise continually flowing.** So often our spiritual channels clog shut. The flow of spiritual life is arrested, but the habit of daily devotions keeps the currents flowing through the soul and the way to the Throne is never choked. It is a fine thing to form regular habits, not only of diet, but of devotion. We do things more easily, more freely when we get into the way of doing them.

4. **They provide a fund of religious knowledge.** Only a verse of Scripture daily would furnish a stock of religious knowledge that would accumulate surprisingly during the years. If one could only snatch a verse or paragraph of the Bible and live with it during the day in meditation, in contemplation, what a store of truth would be accumulated in the course of time? We know so little of the Bible because we do not take the time or the pains or patience to acquaint ourselves therewith.

5. **They have great social value.** Daily devotions bind the family together and create an atmosphere in which children may grow and parents find their highest peace and joy. Where daily devotions exist there is seldom strife and bitterness and scarcely ever is there a break-up in the family life. The family altar has a wonderful unifying power for the family. It serves as a tie that binds their hearts in Christian love.

Every one should have a time and place for his or her own daily devotions. Every follower of Christ should make it a practice to read a portion of the Bible daily and pray to God. Where this custom prevails better characters are developed, a higher type of individual and social life obtains. The Church itself is greatly profited and enriched thereby.

“Father, whate’er of earthly bliss  
Thy sovereign hand denies,  
Accepted at Thy throne of grace,  
Let this petition rise:—

Give me a calm, a thankful heart,  
From every murmur free;  
The blessings of Thy grace impart,  
And let us live to Thee.

Let the sweet hope that Thou art mine  
My path of life attend;  
Thy presence through my journey shine,  
And crown my journey’s end.”

## Woman’s Missionary Society News

Miss Greta P. Hinkle, Editor,  
Room 416, Schaff Bldg.

The third National Conference on the Cause and Cure of War will meet in the Hall of Nations, Hotel Washington, Washington, D. C., January 15 to 19, 1928. The Chairman, Mrs. Carrie Chapman Catt, is constantly reminding us that she is depending on the Church groups to provide the spiritual interpretation of world relationships. The Federation of Woman’s Boards of Foreign Missions of North America have been apportioned one hundred delegates and they are especially eager to find women of vision, sympathy and understanding, who have truly enlisted in this great cause of World Peace. The women of the Reformed Church are responsible for securing ten delegates. All who are interested should communicate with Mrs. L. L. Anewalt, 1036 Walnut Street, Allentown, Pa., or Miss Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa.

The W. M. S. of St. Andrew’s Church, Lancaster, held the annual Thank-Offering service on Sunday evening, November 27, with Mrs. John C. Raezer, president, in charge. The Scripture Lesson was read by Mrs. E. E. Parker and prayer offered by Mrs. J. Hunter Watts. The Rainbow Pageant was beautifully given by Anna Geist, Anna Snyder, Mildred Yeager, Dorothy Marion, Thelma Gible, Margaret Raezer, Grace Yeager and Ruth Watts. The choir rendered special music and an address on general missionary work was given by Miss Sara Bitner. The Thank-Offering amounted to \$50.

January 6 to 10 are the dates of the annual conference of the Federation of Women’s Boards of Foreign Missions of North America. All of the sessions are held in Haddon Hall, Atlantic City, and the public is cordially invited to the evening programs from January 7 to 10.

Arrangements are being made for a meeting of the Foreign Mission agencies having headquarters in Philadelphia for prayer on January 5, from 3.30 to 5 P. M.

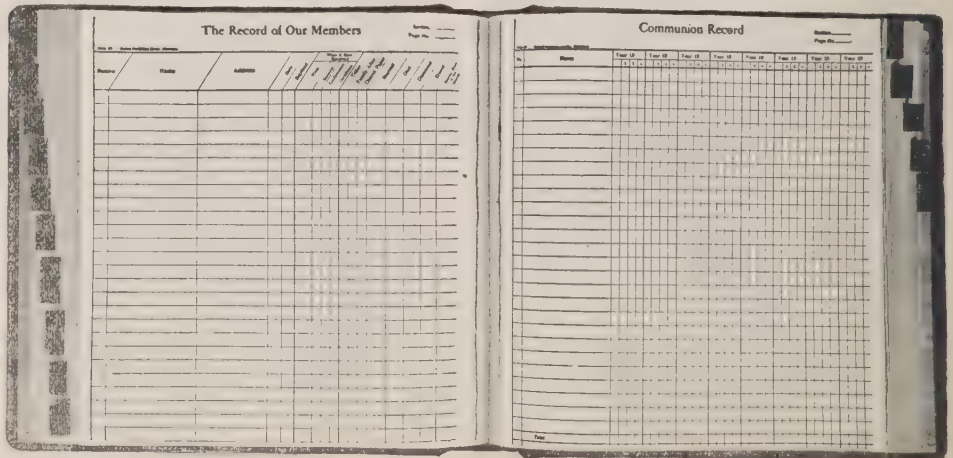
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- Form 103—Detailed History of the Congregation.
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- Form 105—Our Pastors, A Resume of the Work during the Pastorate of.
- Form 106—Our Officers, Elders.
- Form 107—Our Officers, Deacons.
- Form 108—Our Officers, Trustees.
- Form 109—The Record of our Members.
- Form 110—Communion Record.
- Form 111—Members Admitted.
- Form 112—Record of Confirmation.
- Form 113—Record of the Baptism of Adults.
- Form 114—Record of the Baptism of Infants.
- Form 115—Marriages.
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- Form 117—Those Who Passed On.
- Form 118—Organizations.



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It is not planned to have any addresses, but to spend the time in prayer for the extension of the Kingdom of God throughout the world. At this time there will gather in Miller Hall, Schaff Building, nineteen different agencies, representing widely diversified groups in America reaching in their kingdom efforts to the uttermost parts of the earth.

Miss Mary Rau, of Catsauqua, is probably the champion distributor of Prayer Calendars. She, personally, has sold eleven dozen this year. Did you realize that this Calendar with its World Friendship theme is a very definite bit of Peace literature? Mrs. Florence Brewer Boeckel, Associate Secretary of the National Council for the Prevention of War, tells us that this Calendar will be described in the Peace Worker's Handbook.

Echoes of a recent Sabbath at Bethel Reformed Community Center: The last meeting of the day was over. Everyone had left the building, except a few teachers, who tarried to tell Mrs. Kleinginna some interesting things that happened in their classes during the day, and five young men who remained to have a heart to heart talk with Mr. Kleinginna. Four of the latter were sons of Abraham and one was a son of Italy, but all were sons of God by faith in Jesus Christ. With smiling faces they stood in the reading room down stairs eagerly talking about the meetings that had just closed.

The lecture hall of the Center had been crowded during the evening service. Sixteen fine-looking young men were among those who had listened attentively to the simple illustrated sermon on "The Ocean of God's Love." A chorus of twenty-five voices, led by Mr. MacAllister, sang "Tis Rolling In." "Those Gates Will Swing Open For Me" was sung by a quartet composed of Mrs. MacAllister, Mrs. Kleinginna, Miss Rudolph and Miss Stevenson. Among the mothers present had been a daughter of Abraham and her three-year-old son, who seemed to thoroughly enjoy their first visit to a Sunday night service. Miss Matilda Lesse and her classmate from the Woman's Hospital were among the young ladies who attended.

It was encouraging to remember that one hundred and twenty-seven had been present in Sunday School and that the attendance at the three evening meetings was splendid. But there was something about that group of young men that gave the day a fitting climax. Each one of them knows the pain of persecution. Their parents do not want them to attend the Center. After hearing a letter which the superintendent had received from his father, one of the boys spoke for the crowd and said "It must be great to have such a father." They were urged to live the Christ life at home and then all united in prayer as each presented his petition to the Father in heaven, who has promised to be a Father to the oppressed.

#### "THE GOSPEL FOR ALL OF LIFE"

Under the above title a 20-page pamphlet has been issued by the Social Service Commission of the Reformed Church in attractive paper cover on the front page of which is a unique picture of Jesus, from the painting of Joseph Lauder, as "The Light of the World." The pamphlet contains the social pronouncements of the General Synod of 1926, together with interpretive comments on each section by Rev. Charles D. Rockel, pastor of Christ Reformed Church, Altoona, Pa., Chairman of Potomac Synod's Committee on Social Service and Rural Work, who prepared the material at the request of the Commission.

In the report of the Board of Home Missions to the General Synod, upon presenting these pronouncements, the request was made "that ways and means be found

whereby the same may become effective in the life of the Church and in all the relationships of life." It was with this in mind that "The Gospel For All Of Life" was prepared, and it was designed for current use by study and discussion groups. Reports indicate that Mission Study Classes—both Home and Foreign—are using this as supplementary material, and that other groups are using it as a basis for the discussion of important social problems that are raised by it. Some preachers are using it for series of sermons on the general theme of the leaflet and its several parts. Its suggestions, together with reference books mentioned, make it good material for such use.

There has but recently come from the press what will doubtless be an outstanding book of the year, edited by Prof. Jerome Davis, of Yale, on "The Church and Social Adventuring," consisting of 26 articles by leaders of thought and service throughout the country in their several departments. Prof. Davis says that the time has come when the Churches must take an active interest in social affairs if they are to hold their influence. This is not a new doctrine to Reformed Church preachers, who are well to the front in the social conception of religion and the task of the Church, but my observation is that they are not as far on as it might be supposed in leading their people into the same conceptions. This isn't easily explained. Preachers of social vision ought to produce Churches of social vision and social service. Perhaps there has been a lack of practical means of doing effective social work on the part of the Churches. This, also, the Social Service Commission has tried to meet by issuing in conjunction with the Commission on the Church and Social Service of the Federal Council a 30-page pamphlet on "What Your Church Can Do In Social Service and Industrial Relations," with valuable sources of social information, a bibliography, general periodicals of social outlook, and helpful pamphlets. This is an indispensable aid to groups of persons who are studying and discussing "The Gospel For All Of Life," in order that they may render more than lip service in this sphere of religion.

A companion piece to these two pamphlets is a concise outline of community research and study, or a guide for those who seek to know their community and to undertake suitable social work therein. It is called "Ten Steps Toward Your Neighborhood Community." By the aid of these three "tools" a Church seeking to embody and live out the spirit and purpose of Christ should be able to develop a service program, corresponding to those of Worship, Religious Education and Evangelism, that will make that Church a power in the community life. All of this material can

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—James M. Mullan,  
Secretary.

# News of the Week

Mrs. H. W. Elson

The Board of Trustees of the Civic Forum has announced the selection of Elihu Root to receive the Medal of Honor for Distinguished Public Service which the organization awards from time to time. In the past twelve years the medal has been awarded five times, the recipients being George W. Goethals, Thomas A. Edison, Alexander Graham Bell, Herbert Hoover and the late Charles W. Eliot. The award to Mr. Root is made in recognition of his work as a statesman, lawyer, and educator rather than for services in one field.

President Coolidge sent to Congress Dec. 6 a message declaring that in spite of pros-

perity never exceeded, this country must continue to practice stern self-denial in public expenditures in order to rid the nation of its great war-time debt, still amounting to \$17,975,000,000. The message was read in both Senate and House.

The President has announced to the Republican National Committee, that when he declared on Aug. 2 that "I do not choose to run for President in 1928," he had positively "eliminated" himself for consideration for renomination, and he told the Committee to select another candidate.

Gold moved from New York to London



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Dec. 6, the first time since 1914. Although the amount was small, it loomed large in importance in Wall Street, because of the possibility that it may be the forerunner of a liberal movement of gold from here to London, which would be expected to influence the course of credit conditions and money rates in this country.

The Senate, by a vote of 50 to 32, Dec. 7 refused to seat Frank L. Smith, Senator-elect from Illinois, and then by a vote of 53 to 28, sent his case to the Reed Committee on campaign Funds for further investigation.

Secretary Mellon, in his annual report, made public Dec. 7, sounded an optimistic note in discussing the present situation in business, picturing the underlying fundamentals as sound, with an abundance of credit to handle all needs.

The Republican National Committee has decided to hold the national convention in Kansas City on June 12. It voted to reduce the number of delegates from 1,109 to 1,089 under the rules apportioning delegates on the basis of Republican electoral votes and votes cast in Congressional districts.

Preliminary reports received at the State Game Commission disclosed that 56 persons had been killed and 212 injured in hunting accidents from Nov. 1 to Dec. 2 in Pennsylvania.

The Nobel Peace Prize has been awarded to Professor Ludwig Quidde, of Germany, and Professor Ferdinand Buisson, of France. The former is a well-known pacifist and the originator of many schemes for international peace and the latter is President of the League of the Rights of Man. Mr. Buisson is 87 years old and Mr. Quidde 70.

President Coolidge has submitted to Congress the flood-control recommendations of Maj. Gen. Jadwin calling for an expenditure of \$296,400,000 on the lower reaches of the Mississippi River. Of this amount the army engineers recommended that \$185,400,000 be spent in flood-control works, with the Federal Government bearing 80% of the cost and the States affected 20% and \$111,000,000 would be set aside for channel stabilization, to be provided by the Federal Government alone. The report spreads the work over a period of ten years, with \$25,000,000 the first year and \$30,000,000 a year thereafter.

At a banquet held in Washington, Dec. 8, S. S. Kresge, proprietor of a chain of five and ten-cent stores, pledged \$500,000 for a campaign of publicity which would educate the public toward prohibition. Dr. Ernest H. Cherrington, director of the newly created Department of Education and Publicity of the Anti-Saloon League, announced that the first year's work in this direction would necessitate \$1,000,000 and that the total fund required would be \$10,000,000. A proposal to create a "Wheeler Memorial Educational Fund," was approved.

Colonel Charles A. Lindbergh flew to Mexico as "Good-will Ambassador," Dec. 12-13. An invitation from President Calles had been received. The famous "Spirit of St. Louis" was used on the 2,000-mile hop. Colonel Lindbergh started the flight from Washington and made the flight between the capitals of the two republics in about 27 hours.

The tax cut bill, which was formally submitted to the House Dec. 8 by the Committee on Ways and Means, will reduce revenue \$232,735,000, but less than half of this loss will be felt in the fiscal year 1928, ending June 30 next, according to a report on the measure made by Chairman Green. The full effect of the tax cut will come in the fiscal year 1929, beginning July 1 next.

Colonel Lindbergh Dec. 8 received the Langley medal from the Smithsonian Institution. Chief Justice Taft in bestowing it praised the flier's feat and character.

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Captain William Van Schaick, who commanded the excursion steamer "General Slocum," when she was burned in the East River on June 15, 1904, with a loss of about 1,000, died at the Masonic Home in Utica, N. Y., at the age of 90.

Secretary of Labor James A. Davis Dec. 9 called a conference of bituminous coal operators in the Western and Central Pennsylvania, Northern West Virginia and Ohio coal fields and the representatives of the United Mine Workers of America in the hope of bringing about a settlement of the coal strike which has existed for many months.

The tenth anniversary of the liberation of Jerusalem was observed Dec. 9 with the customary State service in the Anglican Cathedral of St. George, which was attended by Field Marshal Lord Plumer and principal officials. The service was conducted in English, Arabic, Hebrew, Greek and Armenian patriarchs took part. Lord Plumer, on behalf of the peoples of Palestine, sent messages to King George and General Allenby.

The treaty of friendship between France and Yugoslavia, the signature of which was followed by a treaty of alliance between Italy and Albania, was registered with the League of Nations Dec. 9.

John L. Merrill, President of the Pan-American Society of the United States, with other members of the organization, placed Dec. 9 a laurel wreath at the base of the Simon Bolivar statue in Central Park to commemorate the one hundred and



third anniversary of the battle of Ayacucho, the decisive engagement in the war for South American independence.

President Coolidge by letter and Colonel Charles A. Lindbergh in person Dec. 9 addressed the final session of the Civil Aeronautical Conference, which had been in session all week at the Department of Commerce. The President proposed a world air parley as silver jubilee for 1928.

The Council of the League of Nations Dec. 10, with both Premier Pilsudski, of Poland, and Premier Waldemaras, of Lithuania, present, unanimously adopted a resolution declaring the state of war ended between Poland and Lithuania. The resolution was accepted by the Foreign Ministers of those countries in the names of their Governments. The settlement is regarded as one of the greatest League triumphs.

The Interstate Commerce Commission recently won a test case of great importance, the principle of valuation of railroads on the basis of original cost being in effect upheld. The railroads had contended that the valuation should be made on the basis of cost of reproduction now.

President Coolidge Dec. 10 gave assurances to Miss Jane Addams, of Chicago, President of the Woman's International League for Peace and Freedom, who headed a delegation calling at the White House, that strong efforts would be made to obtain the adoption of a treaty between the United States and France outlawing war between the two nations. Miss Addams presented to the President a petition containing 30,000 signatures urging him to take the initiative in negotiating treaties with all Governments, beginning with France and England, on arbitration as a substitute for war.

Ernestine Schumann-Heink gave her farewell song recital Dec. 10 in Carnegie Hall, New York City. Seldom has a beloved singer received testimonials of such nation-wide homage as were given the great contralto in her farewell.

President Coolidge has been urged to resume negotiations leading to the entrance of the United States in the Permanent Court of International Justice (World Court) in a letter bearing the signatures of 432 men and women throughout the country. The letter was forwarded to the President by a "presentation committee." All the States were represented. Bankers, business men, editors, public officials and educators were among the signers of the letter.

The Senate voted unanimously Dec. 12 to confer the Congressional Medal of Honor upon Colonel Charles A. Lindbergh for his heroic flight across the Atlantic. Thus the Senate concurred with the House in conferring this honor.

President Coolidge has approved a five-year naval building program, which calls for an ultimate expenditure of more than \$1,000,000,000.

House Democrats added \$24,000,000 to the amount of tax reduction provided by the Revenue Bill by the passage of an amendment fixing graduated rates for small corporations.

#### MINISTERIAL RELIEF

(Continued from Page 2)

account for its existence in the Church. They do not wish to contribute themselves, and they are not willing to make it possible for people in their congregations to contribute. The dog in the manger is an old story, but it repeats itself in spite of all that Christianity has been able to do for the world.

Over against all this, we have our rapidly increasing Sustentation Fund and a splendid response on the part of the Church in both relief and sustentation. In the single month of October we received more money for relief than in any fall

month in the history of our Church. We can assure all our aged ministers and widows in the relief department that their checks will reach them promptly. We wish them all a Merry Christmas and a Happy New Year.

While we are filled with regret and shame because so many preachers and their families are kept so close to poverty, we must thank God for the splendid heroism which makes such a ministry possible. We thank God for the men and women who count not their own lives or comfort dear unto them, but are willing to labor on in lowly places praying for the better day when all members of our Church will be intelligent enough and Christian enough to realize that the "laborer is worthy of his hire." It shall be more tolerable in the judgment for Sodom than for the people who, enjoying the blessings of the Gospel, refuse to provide for the Lord's messengers.

—J. W. Meminger,  
Secretary.

#### WHAT THE SOUTHERN ASSOCIATION THINKS OF CATAWBA

Those who have watched the development of the new Catawba College will be pleased to read the following letter received from the Chairman of the Commission on Institutions of Higher Education:

"December 7th, 1927.

President Elmer R. Hoke,  
Catawba College,  
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Philadelphia, Pa.



Catawba College impresses us very favorably, and this opinion is strengthened by the report of our Inspector, in view of the clear inability to comply with Standards No. 9 the application shall lie over for future consideration and action.' Not content with this report, Chancellor Kirkland explained that the Commission, in this case, face squarely the question whether we could recede from one of our most fundamental requirements when the institution was far above the average in most other matters. It was this consideration which finally determined the action of the Commission.

I sincerely hope that you will be able to make arrangements with regard to an endowment; because we should be genuinely happy to be able to receive into our membership an institution which has made so favorable an impression on all who know it.

Yours very truly,

W. D. Hooper,  
Chairman."

This letter makes it very clear that those in the college have done everything possible and that it only remains for the constituency of the college to supply a little more endowment before the institution can be accredited. We confidently believe the Church will do this within the next twelve months.

In the meantime, the friends of the college will rejoice to read in such official communication, such words as the following: "I do not think I have ever heard such a report." "Catawba College impresses us very favorably, and this opinion is strengthened by the report of our Inspector." "The institution was found far above the average in most matters," other than the endowment. "We should be genuinely happy to be able to receive into our membership an institution which has made so favorable impression on all who know it."

Such encouragement as this leave us with alibis if we fail to do our part.

—E. R. Hoke.

## BOOK REVIEWS

### The Travel Diary of a Philosopher.

Unlike any book I have ever read is the two volume work of Count Herman Keyserling, "The Travel Diary of a Philosopher." It recounts the inner reactions of one who sees through people. It tells you little of the "seen things," but it opens up vast realms of conscientiousness. It points out the significances of appearances and lifts one out of the bigotry and narrowness of sectionalism and sectarianism. It helps one to take his place behind the scenes and to understand what must of necessity be more or less mysterious to those who sit in parquet or balcony and look at life's events. These books have helped me understand Oriental life and religion and have given me a consequent sympathy toward what once I looked at with a degree of prejudice. —F.

**The Fortunate Calamity.** By "Pansy" (Isabella M. Alden). 272 pages, \$1.75. Lippincott, Phila.

This favorite author has given us here a new interpretation of the stories of the "Third Floor Back" and "The Servant in the House." In this case it is Aunt Elsie, a very modern fairy godmother, who succeeds in transforming individual lives and human relationships, so that everybody who at first suspected that she would be a sort of "white elephant" on their hands, came to say, "I don't know what we would do without Aunt Elsie." It is a wholesome sort of book. —E.



## Christmas Gifts of Enduring Worth

### IF I HAD ONLY ONE SERMON TO PREACH

Edited by Dr. Charles Stelzle. A volume of twenty sermons by leading clergymen in various denominations throughout the United States. Among the contributors are Reverend Harry Emerson Fosdick, New York, Baptist; Reverend Joseph Fort Newton, Philadelphia, Episcopal; Bishop Charles H. Brent, Buffalo, N. Y., Episcopal; Reverend James H. Gillis, New York, Roman Catholic; Rev. Daniel A. Poling, New York, Dutch Reformed; Reverend William L. Stidger, Kansas City, Methodist; Reverend A. Z. Conrad, Boston, Congregational; Reverend Gaius Glenn Atkins, Auburn, N. Y., Congregational; Bishop James E. Freeman, Washington, Episcopal; Reverend Burriss A. Jenkins, Kansas City, Baptist; Reverend William Pierson Merrill, New York, Presbyterian; Reverend Merton S. Rice, Detroit, Methodist; Reverend Frederick F. Shannon, Chicago, People's Church; Reverend James I. Vance, Nashville, Presbyterian; Bishop Warren A. Candler, Atlanta, Ga., Southern Methodist.

The book is packed with the throbbing messages of men who know what they believe, and who deem it a privilege to make these messages known. Price, \$2.50.

### THE ASIATIC CHRIST

By Oscar Macmillan Buck. His book deals with the present status of Christianity in India, and shows how Jesus is there coming into His own—has already come into the high regard of leaders among the Hindus and Mohammedans of India. The outlook, he considers, is most encouraging. Price, \$1.25.

### THE HEALING OF THE NATIONS

By Archibald Chisholm, D.Litt. In non-technical language the author sets forth the exact nature of the current international problem, and suggests the direction in which Christian principles must lead us if the healing of the nations is to be more than a phrase. The book supplies much information and sets up a remarkably intelligent point of view. Price, \$1.50.

### THE GOSPEL ACCORDING TO MARK

By G. Campbell Morgan, D. D. Dr. Morgan's latest work is designed as a handbook for the reader who desires a true understanding of the earliest extant record of the earthly life of Jesus, the Gospel of Mark. The International Sunday School lessons for the first half of 1928 being on Mark's Gospel. This is an extremely timely volume. Price, \$2.50.

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FIFTEENTH AND RACE STREETS, PHILADELPHIA, PA.

### DORAN'S MINISTER'S MANUAL FOR 1928

By Rev. G. B. F. Hallock, D. D. The third annual edition of a book which has proven indispensable to thousands of ministers in the preparation and delivery of sermons. Its purpose is to give perspective to the whole year's program. It begins with the first Sunday in January, and includes sermon outlines, suggested prayers, illustrations, helps for the Sunday School lesson, plans for the Wednesday evening service, and innumerable seeds for thought and discussion upon themes related to parish life. The acclaim with which it has been met, both in the press and in the ministry, has now established it beyond question in the publishing field. Price, \$2.00.

### PIONEERS IN RIGHTEOUSNESS

Sermons on Old Testament Characters  
By J. C. Masee, D. D., Tremont Temple Baptist Church, Boston, Mass.

The Old Testament is full of the symbolism of experience. Along with its types, shadows and symbols, its ceremonials and rituals, its pages are filled with the experiences of men which become the source of warning, instruction, and reproof and are profitable for those who read with spiritual discernment. The experiences are related in order to unfold those doctrines of revelation which are embodied in experience as the expression in conduct of those governing principles of life revealed in supernatural religion.

Christianity is a life expressing a doctrine, not a doctrine stereotyping a life. Righteousness is rightness attendant upon and proceeding from relation. Holiness is the fountain, righteousness is the stream of life. Price, \$1.50.

### THE WORLD'S FAMOUS SHORT POEMS AND PROSE SELECTIONS, RELIGIOUS AND POPULAR

Compiled by James Gilchrist Lawson. A collection from among the world's best and most helpful short poems and brief prose selections, including the famous old-time favorites and the most popular new poems; masterpieces of eminent writers and gems of anonymous literary folk; the loved poems of our school days; and the latest "hits" in current literature. These selections should be judged "famous" because of their popularity and helpfulness, and any person becoming conversant with them would know much of what is best in the world's poetry. A volume desirable in every home library. There are upwards of 350 selections. Price, \$2.50.

**The House of Fulfillment.** By L. Adams Beek (E. E. Barrington). 342 pages, \$2.50. Cosmopolitan Book Corporation, New York.

This is called "the romance of a soul" and its tale of a physical journey to a monastery in Tibet is but the framework of a more exciting spiritual journey made by real people. It is a most interesting love story, and mingled throughout one has much of the wisdom of the Orient. —E.

**The American Flag of Stripes and Stars.** Dr. William Elliot Griffiths. 215 pages,

\$2.25. Andreas and Church, Ithaca, New York.

Our old friend, Dr. Griffiths, has here attempted a critical history of Old Glory, which he calls "the mirror of the American Nation's history, and symbol of brotherhood and world unity." It should make for a more wholesome and intelligent patriotism to read this story, which one instinctively feels is born of a great love for the flag and for the principles and ideals which it symbolizes. Many of these facts should be taught in our schools and should become the common property of our people. —L.